



CAESARS DIALOGVE

or

A Familiar Commu-
nication containing the
first Institution of a Sub-
iect, in allegiance

to his

Soueraigne.

Math. 22. 21.

*Giue therefore to Cæsar, the things
which are Cæsars.*



AT LONDON

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¶ Cursed be he, that curseth thee: And
Blessed be he that bleſseth thee. Gen 27.20.

¶ The Minister of God, for thy wealth. Rom. 13.4.



But to take vengeance on him that doth euill. Rom. 13.4.

¶ Wherefore ye must be subiect, not because of
wrath onely, but also for conscience sake.
Rom. 13.5.



TO
All sound *Members* of
that bodie, *whereof* her
sacred *Maiestie* is *Supream*
head, *Happinesse* *Externall*,
Internall, *Eternall*.



*I*f we consider
howe much this
admirable-beau-
tifull *frame* of the
world, the *earth*
beeing adorned with sweete smel-
ling *hearbes*, fruit-bearing *trees*, in-
finit variety of *beasts* after their *kind*,
the *sea* replenished with *whales* and
fishes, after their *kind*, the *ayre* garni-
shed with *feathered fowls* after their
kind, the *heauen* beautified with the

To the Reader.

sunne for the *day*, the *Moone* for the *night*, the bright-shining *starres*, and all the *hosts* thereof, excelleth that formelesse vastnesse of the Poets *Chaos*, whereof saith the Scripture, *The earth was without forme and voide, and darknes upon the face of the deepe*, then may we partly conceiue how much a *Monarchie*, which is amongst gouernments as the *Sunne* amōg the *stars* (Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἑὶς, εἰς βασιλεὺς, Not good is the rule of many, Let there be one Lord, one King) where vnder one *Cesar* the *Nobilitie*, the *Cleargie*, the *Communitie* is prudently, iustly, happily gouerned, excelleth a brutish *Anarchie*, so hatefull to *Moses* soule, that his death beeing by the Lord foretold him, not mentioning one word of his death he presently brake out into a most *patheticall* praier for a *Gouernour*, *That the Congregation of the Lord might not be*
as

Homer
Iliad.B.

Num. 27. 16.
17.

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as sheepe which haue not a shepheard.
The God of all glory (glorified ,
therefore be his glorious name) of
his great grace & mercy keeping vs
from the one, hath so blessed vs with
the other, as both neighbour, and re-
mote Nations crie out.

*O fortunatos nimium bona si sua no-
rint anglos.*

Happy are the people that be in
such a case. That which abroad so
many do admire, shall not euery one
at home desire to preserue? Could he,
who was taken up into Paradise, &
heard words which cannot be spo-
ken, which are not possible for man
to vtter, be himself deceiued; would
he who was readie to giue his life,
his life? yea his soule, for the good
of others, deceiue others, when he
said, *If one member suffer, all suffer
with it, If one member be had in ho-
nour, all the members reioyce with it?*
Are not wee members of the same

A 3 bodie

The happines
of England.
Psal. 144. 15.

2. Cor. 8. 12.

Rom. 9. 3.

1. Cor. 12. 26.

To the Reader.

Ephc. 4. 4, 5, 6

In Arcop.

Pol. 5. 6.

bodie, of the same bodie politique, and temporall, there being to vs all one Queene: members of the same bodie ecclesiastique and spirituall, their being one bodie, one spirit, one hope, one Lord, one faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all? Who is there of you, of whom I am not to hope the best? Yet can I speake onely for mine owne heart, for mine owne soule. Such liuely feeling hath my soule had of those bonds wherewith as Country-men, wherewith as Christians wee bee combined, that I could not but desire, desiring endeauour, endeauouring effect somewhat for the common good. If sweet Isocrates accounted that not reuenewes and riches, not lawes and ordinances, but good nurture of youth make a Citie quiet and happy: If profound Aristotle affirmed that in vaine doe men make lawes, if youth be

To the Reader.

be not brought up in good manners: If diuine Plato auerred that small need had his Common-wealth of lawes, by reason of the good discipline wherein his Citizens had bin nourished: If Salomon (who in respect of the others is as a Carbuncle amongst the meaneſt gemmes) hath deliuered, Teach a child in the trade of his way, and when he is olde he ſhall not depart from it: What (eſpecially if ye looke eyther vpon the proneſſe of ſome to be ſeduced, or vpon the malice of ſome mal-contents ſeeking to ſeduce, or vpon ſome, who from beyond the ſeas as Sathan from beyond the wildernes raiſe vp windes to beat our houſes vpon our heads) what I ſay more conuenient, what more expedient, what more neceſſary thā ſome inſtruction for our youth in their dutie to our Caſar? An Inſtruction, leaſt England take vp that complaint of the Prophet, My people are deſtroyed

A 4

De repub. li. 4

Prou. 22. 6.

Hosea. 4. 6.

To the Reader.

2. King. 25. 24

stroyed for lacke of knowledge, a plaine instruction, least our youth doe not conceiue it, a brieife instruction (intending hereafter for riper heads in another tongue more amplie to handle the like argument) least few should read it. But to whom then shall I tender and present it? May I to you most honorable Councillors? who am I that knowing your Lordships as Gedeliah did not alone himselfe serue, but also incite others to serue his King, not onely obey, but most principally draw others to obedience to our Caesar, should interrupt your graue consultations with so sleight a Schedule? yet haue most of your Honours (respecting the good end) most honourably approoued it. Most and Right Reuerend Fathers of the Church, to whom God hath giuen his vrim and his thummim, may I present it to you? I am peccatorum maximus, Apostolorum minimus,

To the Reader .

nimus, I know yee put them in remembrance, that they be *subiect* to the *principalities and powers*, and that they be *obedient*. Most graue *Iudges* and *Maieſtrates* may I present it to you? The Right *Honourable*, who is among you as a *Diamond* set in *Gould*, hath in regard of the intent, giuen it his double approbation. You all knowing that law of the *Iſraelites* Common-wealth, *That man that will doe presumptuously, and will not hearken vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel, So all the people shal heare and feare, and do no more presumptuously*, Doe know what regard is to be had of *Cesar* being the *Priests*, and *Iudges* Soueraigne. *Tutors* and *inſtructors* of our youth, dressors of the *plants* of *England*, shall I tender it you, you being accounted most necessary

Deut. 17. 12,
13.

To the Reader.

Col. 4. 1.

1. Tim. 5. 8.

John. 8. 39.
Gen. 18. 17, 18
19.

Exod 23. 4, 5.

cessary members of euery weale-publike? In nothing more then this can you shew your loue to your *cōtry*, nor discharge your *dueties* to your *Soueraigne*. *Maisters* of families, and keepers of seruants, shall I tender it to you? May I say in this respect, yee *Maisters*, doe that vnto your seruants which is iust and equill? Is it said for food & rayment only, or for ciuil and Christian education also, That hee that prouideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse than an infidell? Is not God highly displeased with you for not instructing your households, who was so highly pleased with *Abraham* (if ye bee *Abrahams* children ye will doe the works of *Abraham*) for instructing of his household? Assure your selues, he who vpon the *Israelites* according to the flesh imposed such a respect of their enemies beasts, imposeth

To the Reader .

seth vppon the *Israelites* according to faith a far greater regard of their owne *seruants* : those breath an *unreasonable & mortall* life, these haue a *reasonable* and an *immortall* soule: heires they be with you of the same *saluation*.

Fathers, shall I tender it to you? You remember who enioined you *To teach your sonnes, and your sonnes-sonnes* : you remember who layde, *These wordes which I commaund thee this day, shalbe in thine heart: And thou shalt rehearse them continuallie vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp. And thou shalt (not onelie for thy remembrance) binde them vpon thine hand, and betweene thine eyes, (but for thy children and seruants) write them vpon the postes of thine house, and vpon thy Gates. Those wordes*

Deut. 4. 9.
Deut. 6. 6. 7,
8, 9.

To the Reader.

Exod. 20. 12.

1. King. 1. 6.

1. King. 2. 25.

wordes of God teach vs our *dutie* to God, our *dutie* to our *neighbours*, amongst our *neighbours*, first to our *superiours*, amongst our *superiours*, chiefly to our *Cesar*, because *Cesar* is the *father* of the *Countrey*, the *nourishing mother* of the *Church*: Hence *Salomon*, hence *Peter*, hence *Paule*, hence *Christ* drew that which they haue taught vs for our *duties* to our *Princes*. As you loue your *selues*, as you loue your *children*, omit not *this*. Omit not *this* if you loue your *children*, for the same *Adoniah*, who *David* because hee was his *darling* would not reprove and correct with the *rod*, (I holde *reproofe* and *correction* to be either *partes* or *appurtenances* of *iustruction*) the same *Adoniah*, because he proued a *Traitor*, did *Salomon* (though hee were his *brother*) execute with the *sword*. Omit it not, if you loue your *selues*, for, O howe *heauie* was the *Iudgement*

To the Reader.

ment that fell vpon the head of *Eli*, for omitting this *dutie*: for omitting this *dutie* vpon *Eli*, *old Eli*, *Eli* the *high Priest*, *Eli* who had indged *Israel* fortie yeares, *Eli* who herein had done somewhat, O how *heauie* I say was the *Iudgement* that for omitting this *dutie* fell vpon his *head*, when in one day *Israel* fled before the *Philistines*, there was a great slaughter among the *people*, his two *sonnes* were both slaine, the *Arke* of *God* was taken, *himselfe* fell backward and brake his *necke* that he died. Better then that this should befall, were it that the *Romane law* were receiued into *England*, whereby it was enacted, that, for the first *offence*, the *child* should be *admonished*, for the *second* he should be *chastized*, for the *third* he should be *hanged*, and the *father* banished. *Mothers*, whom *nature* or rather the *God* of *nature*, hath made most kinde to your *children*,
let

1. Sam. 2. 23,
24, 25.

1. Sam. 2. 17,
18.

To the Reader.

PROV. 29. 15.

let not your too great *kindnesse* to
them, be too great *hurt* to *them*, and
too great *hurt* too *you*. The wisest
sonne that by course of *natur*, euer
any *mother* had hath left this lesson
for all mothers for euer, A *childe* set
at *libertie* shameth his *mother*. Thogh
I tell you not either of that too *man-*
only brought-up *sonne*, who beeing
led to *execution* by the clamor of his
tongue, and sharpenesse of his *teeth*,
tooke irefull reuenge of his owne
mother: or of that *mother*, who to
maintaine her two *sonnes* in *drin-*
king and *gaming*, defrauded her *hus-*
band in his *life*, soone after his *death*
with her owne eies behelde them
both (robbing following vpon rio-
ting) *openly* *executed*, the *one* with
the *sword*, the *other* with the *rope*.
Yet giue me leaue to tell you that if
Arctia taught her *sonne* *Philosophie*:
if *Cornelia* taught her *sonnes* the
Latin eloquence: If *Zenobia* taught
her

To the Reader.

her sonnes the *Greeke*, *Latin*, and *Egyptian* tongues: if *Bethsaba* taught her sonne a *prophecie*: you are to see that your *children* learne both those *principles* of *religion* already published, that they may giue to God those things that are Gods, and this institution of a *Subiect*, that they may according to the wil of God expressed in the word of God, Giue vnto *Cesar* the things which are *Cesars*, So shall you, so shall they please both God and *Cesar*. Children, and all sortes of youth, Remember your Creator in the dayes of your youth: and in the dayes of your youth as carefully learne to honour those that are set ouer you by God, as you desire earnestly that a long life, should bee giuen you of God. Last of all, I say to all: If there bee any consolation in *Christ*, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie, fulfill my ioy: As we are become

a

Prou. 31.1.

Preach. 12.1.

Exod. 20.12.

Phil. 2.1, 2.

To the Reader.

Baruc. I. II.

*happie Nation by the gouernment of
our Cesar, so let vs and ours, perform
all dutifull allegiance to our Cesar,
and pray, and pray fernently,
and pray continually, that
her daeys upon earth
may be as the dayes
of heauen.*

Yours in the L.

if you be Cesars in the L.

E. N.

CAESARS DIALOGVE,

or,

a familiar communication, containing the first institution of a Subject, in allegiance to his Soueraigne.

{ Father. }
{ Sonne. }



*M*y sonne, at thy birth I receiued thee as a gift of the Lord, since thy birth, I made thee a chiefe obiect of my care, it is thy part hereafter to become while I liue, the staffe of mine age, and when I am dead, to be so like me (whereof I more esteeme then of the pillar of Absolon) that I shall not seeme to be dead. But O my sonne, but O the Sonne of my loynes, but O the Sonne of my desires, if by disloyaltie thou euer turnest

A father.

Eccle. 30. 4

2. Sam. 18. 18.

Prou. 31. 2.

The Fathers
Care.

nest the gift of God into a iudgement
vpon my head, If thou changest the
cares of my head into thornes to my
heart, If thou bringest my gray head
with sorrow vnto the graue, if thou
dishonourest my name, attaintest my
blood, ouerthrowest my house;

The sonnes
acknowledg-
ment.

Sonne. Deare father vnworthie were I
of life, if I should so highly offend him
who (next to God) gaue me life, and
whom God himselfe hath commaun-
ded me to honour.

Mat. 22. 21.

Father. Then swete Sonne im-
p rint now in thy heart, and expresse e-
uer in thy life, that short charge of our
sweetest Saniour, Giue vnto Cæsar
the thinges which are Cæsars, and giue
vnto God, those things which are Gods.
Of giuing vnto God the things that
are Gods (the performace of which
dutie is euer to be preferred before the
safetie of thy life) thou vsually hearest
both of thy maister, from whome as
Xenocrates Disciples of riotous and
dissolute, became modest and tempe-
rate, I expect thou shouldest dayly re-
turne, not onely better lettered in thy
booke, but also moze reformed in thy
life,

life, and also of our Ambassadors for Christ, as well in their Catechisings, as in their Sermons. Now therefore as my other affaires will giue mee leaue, I will somewhat instruct thee of giuing vnto Cæsar, the things which are Cæsars.

2. Cor. 5. 20.

Sonne. Because as the Kinges of Egypt, were alwayes called *Pharans*, so I thinke the Romane Emperours were euer called *Cæsars*, and the Romane Emperours were most high & mightie princes, I take it, that by the name of *Cæsar*, you vnderstand our high, gracious, and imperiall Soueraigne.

Father. Our Soueraigne indeed, my sonne, do I vnderstand, who neither as the Rhagusians to the Turke, paying pencion to any, nor as Bologna from the Pope, expecting protection from any, nor as the knights of Malta do of the Castilian, holding in fee and fealtie of any, nor as the Dukes of Venice to the Colledges of seuen and ten, and to the Signiorie of Gentlemen, (God and her owne conscience excepted) being countable to any, but being so absolute a Soueraigne, and so so-
B 2
ueraigne

ueraigne an Empresse, truly meriteth the true title of Cæsar.

Sonne. Since I haue heard there haue beene some in *Germanie*, but I hope there be none in *England*, who gather out of the Scripture (but I thinke Spider-like they gather poison where the Bee would gather honie) that we are not to be subiect to the authoritie of men: I pray you shew mee since the Sonne of God hath said, that *no man can serue two maisters*, how I can serue both God and *Cæsar*?

Matth. 6, 26

Father. My sonne, as the souldioꝝ may at one time, in the same seruice fulfill his dutie both to the Captaine of his band, and the Generall of the field, (the one of them being not deuided from the other, but deputed by the other,) so the subiect may in his whole life serue his Cæsar, and the King of kings, because Cæsar hath not (though the Poet sung so) commaund diuided with God: but (for the Scriptures teach so) deputed of God. And therfoze my son, because as among the Israelites Corah, Dathan, and Abiram, told Moses and Aaron, that they toke too much
upon

upon them, seeing all the congregation is holy, every one of them, & the Lord is among them: So there are among Christians which (as S. Iude saith) Despise government, and speake euill of them that are in authoritie, (as Saint Peter saith) are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie, as Saint Paul saith, Be traitors, headie, high minded; seeing thou knowest these things befoze, beware least thou be also plucked away with the error of the wicked. Call to minde the charge of the Apostle of the circumcision. Submit your selues to al maner of ordinance of man for the Lords sake, whether it be vnto the king, as vnto the superior, or vnto the gouernors, as those that are sent of him. Call to mind the doctoz of y^e Gentiles, both his decree, and his *memento*, his decree, Let every soule be subiect to the higher powers; his *memento*, Put them in minde that they bee subiect to the higher powers, and that they be obedient. Call to minde (whereof I gaue thee a former charge) that thise recoited precept of the King of kings,

Num. 16, 3

Iude 8

2, Pet 2, 10

2, Tim, 3, 4

2, Pet. 3, 17

1, Pet, 2, 13, 14.

Rom. 13. 1

Titus 3. 1

Math. 22. 27.
Mark. 12. 17.
Luke. 20. 25

Preach. 4. 12

Rom. 13. 1.

and Lord of Lordes : Giue vnto Cesar the things which are Cesars. And God giue thee such grace as thou maist hearken to the charge, obey the decree, remember the memento,, and fulfil the precept. From the which that thou mayst neuer slide, either by the corruption of thy owne heart, or the perswasion of men, or the suggestion of the diuill, I will only (since the wisest either of kings or men affirmeth that a three-fold Cable is not easily broken) shewe thee a foure-folde Cable, which may neuer hold thy whole heart and soule in all allegiance to thy Soueraigne.

- 1 The founder and confirmer of Cesar.
- 2 The haynousnesse of the crime of disloyaltie to Cesar.
- 3 The punishments of disloyaltie to Cesar.
- 4 The rewardes of loyaltie to Cesar.

Sonne. Who I pray you, is founder and confirmer of Cesar.

Father. Neither any wicked spirit, nor mortall man, nor heavenly Angell, but God himselfe, God himselfe
is

is the founder and confirmer of Cæsar. In Cæsars founder consider the attributes of him, and his benefites to vs: Among the attributes of him consider his knowledge infallible, his prouidence inexplicable, his iudgements ineuitable, his decree immutable, his wrath terrible, his loue unspeakable, his mercie desyrable. His knowledge infallible, There is not any creature which is not manifest in his sight, all things are naked, and open vnto his eies. O the deepnesse of the riches both of the wisdom and knowledge of God. His prouidence inexplicable, hee reacheth (with means, without means, against meanes) from one end to another mightily, and ordereth all things comely. His iudgements ineuitable. None can deliuer me out of thy hand. Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend into heauen, thou art there, if I lie downe in hell, thou art there, let mee take the wings of the morning, and dwell in the vtermost parts of the sea, yet thither shall thine hand lead me, and thy right hande holde me. His decree immutable, with him

1. Cable of allegiance is Cæsars founder.

Effectual mo-
tiues vnto al-
legiance, be
the attributes
of God, and
his benefites
to vs.

Attributes of
God.

Heb 4.13.

1. Infallible
knowledge.

Rom. 11.33.

2. Inexplica-
ble prouidence

Wisd. 8.1.

Iob 10.7.

Ineuitable
iudgements.

psal, 139.6, 7,
8, 9.

James 1.17.

Num. 23, 19
Immutable
decree.

Rom. 1. 18
Terrible
wrath.

1. Iohn, 4. 10
Vnspeakable
loue.

Joel. 2. 13
Desireable
mercie.
His benefites.

Election.
Reuel. 1, 4
Gen. 1, 27.
Creation.
Iohn 3. 16
Redemption.

preseruatiō.
Heb. 1, 14.

is no variablenesse, neither shadow-
ing by turning. God is not as man that
he should lie, nor as the son of man that
he should repent: hath he said, and shall
he not do it? And hath he spoken, and
shall he not accomplish it? **His wrath**
terrible, The wrath of God is reuealed
from heauen against all vngodlinesse and
vnrightheousnesse of men, which with-
hold the truth in vnrightheousnesse. **His**
loue vnspeakable, Herein is loue, not
that we loued God, but that he loued vs,
and sent his sonne to bee a reconciliation
for our finnes. **His mercie desyrable**,
Hee is gracious and mercifull, slowe to
anger, and of great kindnesse. **His be-**
nefitēs to vs, God himselfe chose vs
before the foundation of the worlde,
that we should be holie: **When we were**
nothing, Created vs in his owne image:
When we were worse thē nothing, So
loued vs, that hee gaue his onely begot-
ten sonne, that so many as beleue in him
should not perish, but haue euerlasting
life: **In this worlde externally**, hath
for our sakes sent out the Angels to
minister, internally, hath giuen vs the
spirit of adoption, wherby wee crie
Abba

Abba father, the same spirite beareth witnesse with our spirit, that wee are the childzen of God, against the world to come, hath prepared for vs the things, which eye hath not seene, neither eare hath heard, neither came in the heart of man.

Sonne. Being bound by so many bonds to the seruice of God, I should euer most willingly serue *Cæsar*, if it would please you to shewe some prooffe that *Cæsar* is enthroned by God.

Father. *Wise of that both the scripture shewe both by plaine testimonies, and euident arguments: By plaine testimonies, and that both affirmatiuely, and negatiuely: affirmatiuely, So saith the Wiseman, Giue care ye that rule the multitudes, & glorie in the multitude of the people, for the rule is giuen you of the Lord, and power by the most high: vncreated wisdom, by me kings raigne, and princes decree iustice: The prophet, He taketh away kinges, hee setteth vp kinges: the Apostle, The powers that be, are ordained of God. Negatiuely, So Christ to his disciples, Not a Sparrow falleth to the ground without your father.*

Sanctification
Rom. 8, 15, 16.

Glorification.
1 Cor. 2, 9.

Assurance that
God inthroneth
Cæsar, a great
motiue to
allegiance.

Double proff
that God in-
throned
Cæsar.
plaine testi-
monies.

And those bee
affirmatiue,
Wisd. 6, 23

Prou. 8, 15

Dan. 2, 21

Rom. 13, 1

Or negatiue.

Math. 10, 29

Iohn. 19, 11
Rom. 13, 1.
2. euidēt ar-
guments.

His spirit al-
tering their
hearts.

1. Sam. 10. 9
1. Sam. 16. 19

His eyes se-
curing their
thrones.

Iob. 36. 7.
Their end.

Rom. 13. 6.
The title he
taketh of
them to him-
selfe.

Psal. 10. 16.
The title he
giueth them
with his own
mouth.

Psal. 82. 6.
His direction
of their hearts
tongues, and
hands.

ther. **So** Christ to Pilate, Thou couldest haue no power at all against me, except it were giuen thee from aboue. **So** Saint Paul, There is no power but of God.

Sonne. These euidēt testimonies be sufficient proofes; but yet what I beseech you be the other arguments?

Father. His spirite altering their hearts. **Some** after Saul was anointed king, God gaue him another heart. From the day that Samuel anointed Dauid, the spirit of the Lord came vpon Dauid. His eies securing their thrones. His eies are with kings in the throne, where he placeth the for euer, thus they are exalted.

Their ende beeing to do him seruice: They are Gods ministers applying themselves for the same thing. The title that he taketh from them to himselfe, The Lord is king for euer and euer.

The title he with his own mouth giueth to them, *Ego dixi*, not any creature in heauen or earth, but the Creator of heauen & earth, he saith, I haue said, ye are Gods. The kings heart is in the hand of the Lord, he turneth it whensoever it pleaseth him. In the kings heart is the

the will of God, in the kings mouth is the decree of God, in the signing of the kings hand, the iudgements of God.

Sonne. More cleare is it then the light, that all good princes are of God, but since euery euill prince is so great an euill, so great a plague, how can he be of God, who is the onely spring from whence all goodnesse flow?

Father. There is an euill of Crime, and an euill of paine, the euill of crime is sinne, the euill of paine is the punishment of sinne. The euill of crime is not of God. God being all sufficient, doth not need it. It is the transgression of the Lawe, therefore he doeth forbid it; hee commaunded no man to doe it, neither gaue hee any man a licence for it; hee hateth all them that commit it: hee accurseth it. he (I call to witnesse Adam) thrust out of Paradise, the olde world drowned with the flood, Sodom and Gomor flaming with fire, the Sonne of God for the sinnes of men, giuing vp his Ghost vpon the Crosse) severely punisheth it; and in the impenitent he eternally condemneth it.

The

PROU. 21. 1.
PROU. 16. 10.
2. Chro. 19. 9.

Obiection.

Answer.

Euill

Of } Crime
 } Paine.

Euill of crime is not of God
Hee needeth it not.

Gen. 17. 1.

He forbid-
deth it.

1. Iohn. 3. 4.

Hee licenceth
no man to
doe it.

Ecclus. 15. 20.

Hee hateth all
that comit it.

Psal. 55.

Hee accurseth it

Deut. 28. 15.

Hee severely
punisheth it.

The Impeni-
tent hee eter-
nally cōdem-
neth for it.

Math. 25. 41.

The euill of
paine is of God

Esay. 45. 7.

Amos. 3. 6.

A good King
cometh from
the right hand
of Gods mer-
cie.

An euill king
from the left
hand of Gods
Iustice.

Hosea. 13. 11.

For the sins
of the people,
hee suffereth
the hipocrite
to raigne.

Iob. 34. 30.

2. A good

King to fall.

2 Sam. 24. 1.

1 Cron. 21. 1.

3. Chaungeth
Kings.

Prou. 28. 2.

4. Punishe
Prince & peo-
ple.

1 Sam. 12. 25.

5. Bringeth e-
uill from the
good Prince
vpon the euill.

The euill of Paine is the punish-
ment of sin, and this is throwne from
the Throne of God vpon the heads of
wicked men. I sayth the Lord, forme
the light, and create darknesse, I make
peace and create euill: the Prophet of
the Lord, shall there bee euill in a Cittie
and the Lord hath not done it? As a
good Kinge commeth from the right
hand of Gods mercie, so an euill King
from the left hande of Gods Iustice.
Sometimes for our sinnes hee giueth
an euill Kinge, I gaue thee a Kinge in
mine anger: he maketh the Hipocrite
to raigne for the sinnes of the people,
for the sinnes of the people he suffereth
a good King to fall: Israell hauing sin-
ned against God, God suffered Sathan
to put into Dauids heart the numbe-
ring of the people: for the sinnes of the
people hee changeth Kinges: for the
transgression of the Lande there are
many Princes thereof. For the sins
of Prince, and people, God punisheth
the Prince and people. If ye doe wic-
kedly ye shall perish, both yee and your
Kinge: If thou best euill, euill shall
come to thee from him, though hee bee
good

good : for he is the Minister of God, to take vengeance on him that doth euill. Since therefore euerie Prince both good and bad is of God (therefore calleth hee Ashur the Rod of his wrath, & the staffe in their handes his indignation : therefore calleth he Nabuchodonozor king of *Babell*, his seruant, therefore calleth hee Cyrus his Anointed, therefore I take it, did Attila call him selfe Gods scourge, and Themir-cuthclu, vulgarly Tamberlaine, himselfe the wrath of God) as Peter commaundeth seruants to bee subiect to their Masters with all feare, not onely to the good and courteous, but also to the forward : so I aduise all Subiects to bee subiect to their Princes with al feare, not onely to the good and gracious, but also, though they be as cruell as Nero, (for whome Saint Paule commanded to pray) for as God the Sonne sayth, If ye loue me keepe my commandements, Somee thinke God the Father from whome all power is given, God the Sonne by whom all kings doe raigne, God the holy Ghost framing the heartes, tongues, and handes of Princes,

Rom. 13. 4.
Titles of euill
princes shewe
the to be Instruments of
gods Iustice.

Esay. 10. 5.
Rodde of his
wrath.

Jeremie 27. 6.
seruant.

Esay 45. 1.
annointed.
Flagellum
Dei.

Ira Dei.

1 Peter, 2. 13.

1 Tim. 2. 2.

Iohn. 14. 15.

The Iniunction of the Trinity to all worshippers of the Deitie.

Rom. 13. 2.

The 2 Cable
The haynousnes of Disloyaltie.

What a peaceable Kingdome,

VVhat a Rebellious multitude resembleth.

Thucid.

In Rebellion all kinde of euill.

Rebellion the chancell where the 7. Capitall Sinnes doe flowe.

Princes, say to all worshippers of the Deitie, If ye loue me keepe my ordinance.

Sonne. Though this first Cable be sufficient to hould any heart in Allegiance, which hath any anchor-hold in God, I desire to heare somewhat of the greatnesse of the Crime of *Disobedience* and *Rebellion*, that the greatnes of it, may make me to abhorre it.

Father. Abhorre it? abhorre it indeede my Sonne, for where as a well gouerned Kingdome resembleth the frame of the world, yea the Kingdome of Heauen, where the holy Angels, & blessed soules glorifying God, day and night line in eternall blisse: so Rebellion resembleth not only the Chaos, but Hell it selfe, where is no order, but everlasting horror, that well saide the greeke Historiographer in that discourse, in Rebellion is all kinde of euill: It is not one sinne, but the sincke of all sinne, the Sea of all mischæse, will you see the seauen Capitall sinnes? Is not proude ambition, or ambitious pride the first sparke of that fire? Doth not enuie blow the coale? Doth not wrath

wrath dayly increase the flame: Doe they not seeke to bring al into the noy, some ashes of slouth, gluttony, & wantonnes? Will you looke into all the Commandements of God, ought wee not to honour the onely God? but of Rebels and Seditious persons to their Soueraigne, whom the God of heauen hath made a God on earth, Doth God himself say, as of the Israelites he did to Samuel, They haue not cast thee away, but they haue cast me away, that I should not raigne ouer them. Dught we not to vse the worship of God that God hath prescribed, to the end hee hath prescribed it? but the Rebellei-ther reiecteth it, or bringeth in, as Ieroboam the Calues, his owne deuises, or pretendeth sacrifices and sermons? (What affinitie hath Religion with Rebellion) when Ahithophell is sent for, & the treason is great? Dught we to take the name of the Lord in vaine? but if it be so odious in the sight of God, for a king to violate his oath to a King that hath vanquished him, how odious and execrable is it for a subiect to violate his oath to his naturall Soueraigne?

Rebellion
transgresseth
all the com-
mandements.

¹
Psa. 82. 6.

1. Sam. 8. 7.

²
1. kin. 12. 28.

2. Sam. 15. 12.

Eze. 17. 15.
16. 17

ueraigne? For the Sabaoth, how do
 they hallow it, who either beginning
 or continuing Rebellion upon that
 day, doe themselves prophane it, and
 hinder others from the vsuall sanctify-
 ing of it? Can neither Gods owne
 example, who rested the seventh day,
 nor his precept, who commaunded
 vs to hallow it, preuaile with those
 vngodly men? In steede of honouring
 their Parents, they dishonour their
 Prince, and in their Prince their pa-
 rents and their Countrey. In mur-
 dering, which is abhorred of all men,
 they offend most of all men. For A-
 dulterie, they came to the height of
 Absolons impietie, they committe it in
 the sight of Israel. For stealing and
 theft, theues robbe priuate men pri-
 uily, but the Rebels and seditious,
 spoyle and burne many men, yea, the
 publike good of their Countrey, of
 the Church, of their Prince openly.
 If they who beare false witnesse only
 against priuate men, breake the lawe,
 what doe the seditious, who by false
 rumours, slanderous pretences, and
 manifest deceites, seeke to defame the
 faithfull

faithfull Counsellours, and most assured seruants of their Soueraigne, that they being taken out of the way, they might lay wait for their Soueraigne: nay, who spare not their Soueraigne, but say vnto euery bold and vniust petitioner, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee. But (to fill vp the measure of iniquitie) doth not this false witnesse bearing against the Prince, procéde from vniust desires, desires not lodging onely in their hearts, but breaking out at their mouthes, Oh that I were made iudge in the land, that euery man which hath any matter or controuersie, might come to me? But is it O Absolon, O Absolon: is it (as thou pretendest) that thou mightest doe him iustice? wilt thou not when thy Charets and horses, and many attendants, and industrie, and popularitie, and embzacing, and dissimulations, and kissing, hath stolen the hearts of the men of Israel, vnmaske thy selfe? Thou pretendest the place of a Iudge, to doe iustice to other, but thine owne spies

¶

pro.

Est. 16. 13. 14.

9.

2. Sam. I 5. 3

10.

2. Sam. I 5. 4.

2. Sam. I 5. I. 2

5. 6.

2.Sam.15.10.

2.Sam.15.11.

Math.5.9.
Peacemaker,
and peace-
breaker, their
difference,
portion, and
parentage.
Horace.

Math. 12. 25.
Ecclus.16.7.

Rom.13.2.

Act.5.33.34.
38.39.

proclaime, and thy trumpets sound, that thou (200. in Ierusalem being received by thee) aymest at the Crowne and kingdome of thine owne father: he sette thee vp, wilt thou pull him down? hee gaue thee life, wilt thou take away his life? he pardoned thy offence, wilt thou persist in offending him, and in offending God? peace-makers are blessed, because they shall be called the children of God: A peace-breaker thou art accursed, thou must be accounted the sonne of the Diuell. It is sweete and comely to die for thy Countrey, wilt thou by Rebellion seek to bring thy Countrey to nought? It was the impietie of the rebellious Giants to fight against God, but the seditious are guiltie of the Giants impietie, for, saith the Apostle, hee that resisteth the power, resisteth the ordinance of God. If Gamaliel, when the Iewes burst for anger, yet with this reason, least they should be found even fighters against God, could cut of their consultation to slay the Apostles, cannot the same reason bziidle all the venomous rancour of thy heart, who art in
name

name a Christian, and therefore ought
 to haue crucified the flesh, with the
 affections and the lusts: But time not
 permitting me to speake the least part
 of that which might, and should be said
 of this daughter of Lucifer, know that
 this mother-vice breaketh out in
 Thought, in Word, and in Deed.

Sonne. Shall not *thought* be free?

Father. God who is a spirit, will
 himselfe be worshipped in spirite and
 truth, and will haue seruants obedient
 to their maisters, with feare and trem-
 bling, in singlenesse of heart as vnto
 Christ, not with eye seruice as men
 pleasers, but as the seruants of Christ,
 doing the will of God from the heart,
 will much more that subiects shall
 so serue their Soueraignes. Hee
 knoweth the imagination of the
 thoughts of our heartes: and vnder-
 standeth all imaginations of thoughts:
 will haue an inquisition made for the
 thoughts of the vngodly: and if thou
 wilt not heare him, curse not the king,
 no not in thy thought, hee (from
 whome wicked thoughtes doe sepe-
 rate) will haue it reuealed: for the

Gal. 5. 24.

Iohn. 4. 24.

Ephes. 6. 56.
 How we must
 seeue our so-
 ueraigne.
 Gene. 6. 5.

1. Chro. 28. 9.

Wisd. 1. 9.

God both
 Wisd. 20. 1. 3.

And threateneth the revealing of treacherous thoughts.

Examples of secret finnes revealed.

Acts. 5. 2. 3.

Dan. 13. 45,

46, 54. 58.

2. Pet. 2. 26.

Plutarch.

Wisd. 5. 17, 20

fowles of the heauen shall carrie the voice, and that which hath wings shall declare the matter.

Sonne. How can the fowles of heauen carrie a voyce? how can that which hath wings declare it? or any man discover the thoughts of our hearts?

Father. **Hee who shewed to Saint Peter the secreete compact of Ananias, and Saphira; he who raised up the holy spirit of a yong childe to cleare Susanna, and conuict the wicked Judges: he who caused the dumbe Asse speaking with mans voyce, to forbid the foolishnesse of the Prophet: he who discouered Bessus his Paracide by the chattering of Swallowes: he can cause euerie foule of heauen, and euerie creature vpon the earth, to reueale and reuenge our mutinous, slanderous, sedicious, and impious thoughts against Cæsar.**

Sonne. To him that hath not denied the power of godlinesse, it is inough, that God hath forbid vs to curse the king in our thought: to euerie beleeuers it is inough, that God hath foretold the declaring of such thoughts: to euery one that is not an open Infidell it is inough,

inough, that he neede not go farre for an informer, If they with *Michal* despise *Dauid* in their hearts, their owne tongues sometimes with *Michals* vtter it, O how glorious was the king of *Israel* this day, which was vncouered to day in the eyes of the Maydens of his seruants, as a foole vncouereth himselfe: and with her, for this crime, receiue punishment at the handes of God. Therefore *Michal* the daughter of *Saul* had no child vnto the day of her death. Yet pardon mee though I desire to know whether mans law forbid euill thoughts of *Cesar*?

Father. The lawes of men for common crimes punish onely wordes, and deedes: but for this point of high treason, if any man hath thought it, though hee neuer attempted it, the lawe both Ciuill and Common, both punish him with death.

Sonne. But was there euer such a president scene?

Father. Neither farre hence, nor long since, neede we looke for such a president. What Norman Gentleman

Michals thought vttered by her owne tongue

And punished by Gods hand
2.Sam.6.20.
23.

Both the ciuill and common law punish treacherous thoughts with death.
13. Eliz. 1.

The law in this point, when & where executed.

who confessed to a Franciscan Frier, that he had a thought to kil Frances the first of France, though he had changed his minde, repented, and asked pardon of that crime, yet the Frier reporting it to the King, and the King referring it to the Parliament of Paris, the graue court of that great Parliamēt, though that king shewed himselfe very gracious, condemned him to death. Vea so great detestation is there to bee had of the least shew of violence to the p^rince, that whereas the law excuseth madde men from punishment (madnesse it selfe being so great a punishment) yet when Capito, a man raging mad, drew his sword vpon Henrie, the sonne of king Frances, hee was therefore executed.

Sonne. Since to offend *Cesar* euen in the thoughts of my heart, it is prohibited and punished both by God and man: how may my heart be preserued from wicked thoughts against *Cesar*?

Father. As hee that would haue a Creeame sweet & wholesome, wil haue care that the spring bee kept from poison, and all corruption: so, if thou wilt haue

Madnesse excuseth not the shew of violence to the prince.

The custodie of the heart is the preservative of the tongue, and whole bodie.

haue the words of thy tongue, and the works of thy hande, to saue nothing but pure alleagiance, then must thou of necessitie, first see that the thoughts of thy heart bee pure from this venemous infection.

Sonne. How is that done?

Father. By purifying thy heart. By keeping thy heart.

Sonne. Needeth my heart purifying?

Father. In regard of the originall corruption, in regard of the dangerous pollution, in regard of a fearefull assertion, I say with Ieremie: O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: how longe shall thy wicked thoughtes remaine within thee?

Sonne. What is that gift of God which purifyeth our hearts?

Father. Faith (not euerie Faith, for the Diuels also beleue and tremble) Faith purifieth the heartes, for being the hand of the soule, it apprehendeth & applyeth vnto vs Iesus Christ, who hath washed vs from our sinnes in his blood.

Sonne. What helps bee there for the

☉ 4 confirmation

That thy thoughts may be pure from al corruption, thy heart must bee purified, and kept.

purifying of the heart necessarie in respect of originall corruption,

Gen. 8. 21.

dangerous pollution,

1 Cor. 5. 6.

and a fearefull

Wisdom. 1. 4.

assertion.

Ieremie. 4. 14.

What purify-

eth our hearts.

Iames. 2. 19.

Acts. 15. 9.

and how.

Reuel. 1. 5.

Helpes hereof
bee

Prayer,
psa 51.10.

Iohn 15.3.
The word.

Iam.1.23.25.
The word as
a glasse.

Prou. 13.14.
As water hel-
peth to purify
the heart.
The Sacra-
ments.

1. Mac. 6.34.
The heart
1. Cor. 6.19.
of a christian,
the holy of
holyes.
Hence Inte-
gritie

16.

in vs.

confirmation of our Faith, and purify-
ing our hearts?

Father. Prayer, the word, the Sacra-
ments: **Prayer**, and therefore pray
with David, Create in me a cleane hart
O God, and renew a right spirit with-
in me. **The word**, Now, sayth Christ,
are ye cleane through the word which I
haue spoken vnto you. **The word** hel-
peth to purifie as water, it helpeth to
purifie as a glasse, as a glasse it shew-
eth our corruptions, as water it ser-
ueth to wash away our corruptions.

Sacraments, shewing the Lordes
death till he come, as the bloud of
Grapes and Mulberies prouoked the
Elephants to fight, purifie our hearts,
and prouoke vs to fight against all
corruptions that can come.

Sonne. Must wee bee verie carefull of
this?

Father. If thy body be the Temple
of the holy Ghost, then must thy heart
bee Sanctum sanctorum, the holy of ho-
lies. Hence good in thee, if the roote be
holy, so are the bzaunches: if thy heart
be cleane, so will thy tongue, so will
thy handes. Hence fauours on earth,
hee

Fauours on
earth.

Prou. 22. 11.

Math. 5. 8.
Felicite in
Heauen.

he that loueth pureneſſe of heart, for
the grace of his lippes, the Kinge ſhal be
his friend. Hence glozie in Heauen,
Bleſſed are the pure in heart, for they
ſhall ſee God.

Sonne. So hath this of the purifying of
the heart, rauished my heart, that I de-
ſire for the keeping of my heart, to be
also inſtructed.

Keeping of
the heart.

Prou. 4. 23.

pl. 127. 1.

Father. For this heare Salomon,
keepe thy heart with all diligence. And
firſt of all, ſince as except the Lord kee-
peth the Citie, the keeper watcheth it
in vaine: ſo vnleſſe the Lord keepesth
the Cittie of thy heart, thou keepest it
in vaine. As the Priests with hands
lift vp to Heauen, beſought him that
was euer the defendour of their Nati-
on for the Temple, with lift vp hands
and bowed knees, beſech the preſeruer
of thy ſoule, O moſte holy Lord keepe
this houſe (of my heart) euer vndefiled
which lately was clenſed: praying to
God to keepe it, Libertine-like, be not
thou then ſecure. (If Lucifer in Hea-
uen, if Adam in Paradiſe, if Iudas in
the Schoole of Chriſt-fell, what place
can there bee for carnall ſecuritie?

2. Mac. 14.
34. 36.

For keeping
thy heart pray
to God.

preſume not.

Bleſſed

prou. 28. 14.
But vse dili-
gence.

Within.

Rom. 7. 20.
Rom. 6. 12.
Because of sin
dwelling.
2. Sam. 3. 1.
Gal. 5. 17.

Ouid.
The poets ad-
vice.

psal. 137. 9.

Exod. 12. 29,
31.

Blessed is the man, sayth the wise-
dome of Salomon, that feareth alway)
But sayth Salomon, k  pe thy heart,
k  pe thy heart with diligence, k  pe
thy heart with all diligence: with dili-
gence within, least there arise co  rup-
tion from within thy heart: with di-
ligence without, least from without
there come co  ruption into thy heart:
within, least co  ruption arise within,
fo   even as in a w  ded Garden, there
will spring by newe w  des, so, even
in the purged heart, since there is still
sinne dwelling, though not sin raig-
ning, as there was a long time warre
betw  ene the house of Saule, and the
house of Dauid, so there will be a longe
time striving between the flesh and the
spirite, as the Poet adviseth stop the
beginning: fo   as it was said of Babell,
so of the flesh (whose lusts cherished,
will be our Babell, our Confusion) may
it most fitly be sayd, Blessed shall he be
that taketh and dasheth thy young ones
against the stones. When the first born
of Pharaoh was slaine, Israell was de-
liuered: when the first temptation is
cut off, we are freed: k  pe thy heart
with

With diligence from without, for as Abner strengthened the house of Saule, so the Prince of darknesse, that ruleth in the ayre, euen the spirite that nowe worketh in the Childzen of disobedience, strengthneth the flesh against the spirit, the affections against reason, he being the first Rebelle dayly inciteth to Rebellion. But resist him saith Saint Iames, and he shall fly from thee. If any Rabshakeh (such be your seditious Libellers, lewd Inuentors of fained sightes, and prodigious apparitions, and others of like bzaïne) be sent out by this spirituall Senacherib, to drawe either you from Alleagiance to Hezechiah, or Hezechiah from confidence in the Lord (since they that are such serue not the Lord Iesus Christ, but their owne bellies, and with faire speech and flattering deceaue the harts of the simple) I beseech all Subiects, that they would marke such and auoid them: nay, since such serue not the Lord Iesus Christ (who commaunded vs to giue to Cæsar those thinges that are Cæsars, who submitted himselfe to Cæsars Lieuetenant) but neglect

And without
because of the
Diuell temp-
ting.
Epn. 2. 2.

Whome if
we resist hee
will flie.
Iames. 4. 7.
From whom
seducers to se-
dition bee
sent.

Rom. 16. 18.
Whom they
serue, and
what they do.
Rom. 16. 17.
Howe.

Math. 22. 21.

Iohn. 19. 11.

Rom. 13. 2.

Deut. 13. 6.

They are to
beCicero in his
Lælius.Entertained,
and wherfore.
Against them
we are to
watch.Eph. 6. 13.
Arme.

lect his example, and transgresse his
Commandement; and not his alone,
but resist the ordinance of his father;
I charge thee my sonne, though thy
hand bee not presently vpon them, as
it was commaunded against them
that sought to seduce to Idolatrie, yet
though it bee a Prophet that giueth a
signe or a wonder, the Sonne of thy
mother, or thine owne Sonne, or thy
Daughter, or thy Wife, that lyeth in
thy bosome, or thy friende, who is as
thine owne soule, entice thee secretly,
thou shalt not consent vnto him, nor
heare him, neither shal thine eye pittie
him, shew mercy, nor keepe him secret.
(*Nulla est excusatio peccati, si amici causa
peccaueris.*) It is no excuse of thy of-
fence, that for thy friends sake thou
diddest offend. But (not to speake so
hard in this crime as in that) discover
him or her, how neere, how deere so e-
uer, to shew thy true loyaltie to Cæ-
sar, thy religious dutie to thy coun-
treyp. And as Jonathan in regard of
the enemies, commanded his men to
watch, & to be in armes ready to fight,
so keepe thy soule diligently, and bee
armed

armed for resistance. And as Ioachim
 upon the comming of Holoernes,
 wrote to the Berhulians, to keepe the
 passages of the Mountaines, for by
 them there was an entrie into Iudea:
 so keepe the passages of thy sences,
 for by them there is an entrie into thy
 heart. Wee resist an enemy rather
 without the gates, than within the
 walles: so Dauid that his heart might
 not fall into vanitie, prayed to God
 to turne away his eyes, that he might
 not behold vanitie, and to this ende
 did Iob make a covenant with his
 eyes. If euill words (written or spo-
 ken) corrupt good manners, with Da-
 uid pray, that God would turne away
 thy eyes and thy eares: with Iob
 make a covenant with thy eyes, and
 with thy eares, that they looke not on,
 that they heare not any kind of sediti-
 ous Libelles, trecherous pamphlets,
 or the smoothest wordes tending to
 Rebellion. My sonne, sayth Salomon,
 meddle not with them that are sediti-
 ous. Arme most where thou art wea-
 kest, for where thou art weakest, there
 will they assault most. As Indian
 gold

Iudith. 4. 6. 7.

Keepe our
 sences.

Psa. 119. 37.

Iob. 31. 1.

1. Cor. 14. 33.

Prou. 24. 21.
 Where we
 be to arme
 most.

How against
couetousnes.
1. Tim. 6. 10.

Math. 27. 5.
Howe against
ambition.
Iudg. 9. 14.

1. Pct. 5. 5.
Esa. 14. 12.

James 1. 20.
How against
wrath.
Rom. 12. 19.

Gen. 49. 7.

Math. 18. 35.

gold offered to make battery in an English heart; with both thy eares receiue that Oracle, The loue of mony is the roote of all euill : with both thy eyes beholde Iudas, who for loue of money betrayed his Master. Art thou high minded? doe the seditious say to thee, as the trees did vnto the bꝛamble, Come thou and raigne ouer vs? Remember that God resisteth the pꝛoude. How art thou fallen from heauen O Lucifer, sonne of the morning? Art thou wꝛathfull? doe they enflame thee with reuenge? remember, the wꝛath of man doth not accomplish the righteousnesse of God : *Mihi vindicta*, auenge not your selues, Vengeance is mine, I will repay, saith the Lord. Remember a fathers curse vpon his two sonnes, that were bꝛethꝛen in euill; Cursed bee their wꝛath, for it was fierce, and their rage, for it was cruell, I will diuide them in Iacob, and scatter them in Israel. Remember that of Christ, So likewise shall myne heauenly Father doe vnto you, except ye forgiue from your hearts, each one to his brother their trespasses.

If neuer thou hast in thought offended, that which Peter to Simon Magus for his Simoniacall, I to thee for thy disloyall intent, do say, Repent of this thy wickednesse, and pray God, that if it bee possible, the thought of thy heart may be forgiven thee.

Sonne. Your instruction for the thoughts of my heart finished, my next suit is, that you would next giue me instruction for the words of my tongue.

Father. Seditious thoughts like an inwarde maladie, bee hurtfull to the heart, wherein they rest, therfore are they to bee auoyded: but seditious words like a contagious disease do infect others, therefore are they moze to be abhorred. But if thy heart be good, thy speech saith Socrates, wil shew like a Temple excellent similitudes of thy soule, as Christ said, Out of the good treasure of thy hart thou wilt bring forth good things. If at the presence of Iob (who was as a king in the land of Hus, and his friends as Princes) the voice of Princes was hid, and their tongue cleaued to the roose of their mouth, that the voyces of meane persons bzeake out

Aduice to all
Acts 8, 22.
Who haue
offended in
disloyall
thoughts.

Seditious
words worse
then seditious
thoughts.

Matth. 12 35.

Iob. 29. 10.

Examples of
reuerence in
speech.

1.pet.3.6.

Gen 31.35.

Act.26.24,25

James.1.19.

The Canon of
the Apostles
Natures work
manship.

Dauids reso-
lution.

psal.39.1.

James.3.9.

The end of
the tongue.

The reward
of him that
vseth it well

Ecclus.21.28.

Our proanesse
to fall by it.

James.3.2.

Ecclus.14.1.

The difficulty
of reclai-
ming it.

out against their Cesar? If Sara spea-
king to her husbande Abraham, gaue
him the title of sir: If Rachel speaking
to her father Laban, called him Lord:
If Saint Paul conuented befoze a Pa-
gan President, and told by him, that too
much learning made him mad, reply-
eth, O noble *Festus*; if to king Agrippa,
he for honoꝝ sake (in that six and twen-
tie Chapter) be found six times to haue
giuen the title of King, who can speake
of so high maiestie, without giuing
thereto honour? If I call to mind how
Saint James hath willed euery man
to be slow to speake: If I consider how
nature hath compassed my tongue
with a double ante-mure, one of my
lippes, another of my teeth: If Dauids
resolution, I will take heed to my waies,
that I sin not with my tongue: If the end
of this member, to blesse God: the
reward of him that well vseth it: Hee
that keepeth his tongue, and is discreete,
shall come to honour: our proanesse
to fall by it; he that falleth not in this,
Saint James calleth him a perfect, and
the Sonne of Sirac, a blessed man: the
difficultie of reclaiming it, the whole
nature

nature of birds, and of beasts, and of creeping thinges, and thinges of the sea is tamed; and hath beene tamed of the nature of man, but the tongue can no man tame: it is an vnruely euill, what he keepeth that keepeth it, he that keepeth his mouth, keepeth his life; the Author, not as the Prophets by a blessed Seraphin with a coale from the Altar of God, but by the wicked spirit, it is set on fire of hell: For the scituation, so is the tongue set among the members, that it defileth the whole body: the hurt which it doth, behold, howe great a thing a little fire kindleth: Shall I call it a Rod? An euill tongue is called a sharpe sword, not a Rod, for the stroke of the rodde maketh markes in the flesh, but the stroke of the tongue breaketh y bones; but because the sword cutteth no more then at once it toucheth, the Apostle calleth it fire, which goeth on further still burning and consuming. The psalmist a poyson, Adders poyson, the Apostle full of deadly poyson, which goeth on still further infecting and envenoming, but poiso envenometh not, fire consumeth not, but thinges nere

D

hand

Iames. 3. 7. 8.

The Treasure which he keepeth, that keepeth it.

Prou. 13. 3.

Esay. 6. 6, 7.

The Author (of the euill tongue.)

Iames. 3. 6.

The scituation,

Ibidem.

The damage which it doth

Iames. 3. 5.

The name thereof not a Rod.

Psal. 57. 4,

A sharpe sword

Eccles. 28. 17.

Iames. 3. 6.

Fire.

Psal. 140. 3.

Adders poyson.

Iames. 3. 8.

Jeremie.9. 8.

An arrowe
shot out.

2. Sam. 1. 22.

1. Sam. 2 2. 9,
10, 18, 19.

1. Sam. 31. 3.

2. Sam. 16. 7.

hand that they touch, but the tongue
back-biteth him that is farre absent
from vs, and therefore Ieremie calleth
it an Arrowe, not an arrow in the qui-
uer, for then it would not hurt : but
an arrow shot out, and so it will say.
The Bow of Jonathan neuer turned
backe. Some tongues be so bent, as they
will neuer turne backe: the bowe of
arrowe of Jonathan kils one at a shot,
but the tongue of Doeg, at a shotte be-
sides women, Childzen, Sucklinges,
Ores, Asses, and sheepe, killed 85 per-
sons that were a linnen Ephod. The
Archers of the Philistines wounded
Saul, but because they were enemies:
but the tongue of Shimei wounded Da-
uid, the one being a Soueraigne, the o-
ther a Subiect. Shimeis tongue woun-
ded Dauid when hee was abroad, flee-
ing, weeping, his head couered, his feet
bare, his people about him mourning,
his enemye raigning: but is there any
tongue that will, that dare, that can
wound Dauid being within the priuie
Chamber of his owne Court, trium-
phing, blessing God for deliueries, his
head crowned, his feet of all true harts
honoured,

honoured, all true Subiects reioycing
and giuing thanks to God, who bles-
seth Dauid, and them in Dauid, ene-
mies at home & abroad, by the watch-
full prouidence and mightie hand of
the Lord, detected and confounded? Is
there such a tongue, is there such a
tongue in all Israell? Is there such a
tongue in all England? that tongue
is neither Rod, no2 sword, no2 poyson,
no2 fire, no2 arrowe, no2 arrow shotte
out, no2 arrow of Ionathan, no2 arrow
of the Philistines, no2 shotte of Doeg,
no2 tongue of Shimei (whome neither
holp Dauid dying, no2 wise Salomon
raigning, thought mete to bee pardo-
ned) but hell it selfe: Nay, heare not
me, heare Iesus the Sonne of Sirac:
Hell (sayth hee) were better then such a
one. Hath any man such a tongue,
and yet goeth for a Christian? and yet
seemeth to be religious? Let him heare
S. James: If any man among you seemeth
religious, and refraineth not his tongue,
but deceiueh his owne heart, this mans
Religion is vaine. Oh howe wicked
then is a bad tongue? howe wicked be
Theeues? but Theeues (sayth Saint
D 2 Ambrose)

A seditious
tongue no
Rod, no sword
no poyson,
no fire.

But Hell it
selfe.
Eccus. 28. 21.

The seditious
tongue doth
but counter-
feit Religion.
James. 1. 26.
The badde
tongue worse
then a theefe.

Prou 22.1.
Iohn 1.34.

The seditious
tongue
Prou. 25.3.

Compared to
the souldiers
speare
Iohn 19.33
34.

Ecclus 25.17.

The seditious
tongue com-
pared to a ser-
pent.
The seditious
tongue as euil
as the head of
a serpent.

Ambrose) be moze tollerable then the
badde tongue. Thæues take away
our riches, but a badde tongue taketh
away our good name, which in the
iudgement of Salomon, is to be chosen
aboue great riches. A cruell speare of
the souldiour, which pierced the side of
my Sauour: A cruell tongue of the
Seditious, which (though Salomon
affirmeth, that the heauens in height,
& the earth in dæpnies, & the kings hart
can no man search out) pierceth y^e head
and heart of my Soueraigne. The
speare of the Souldier pierced not the
side of my Sauour, untill hee was
dead, the tongue of the seditious (I
tremble to thinke of it) pierceth the
head and heart of my Soueraigne in
her life. There is not (sayde the sonne
of Sirac) a more wicked head, then the
head of a serpent, yet is the tong of the
seditious head as wicked, as the head
of a Serpent, the tongue of the sedi-
tious head, is moze wicked then the
head of a Serpent. Is as wicked as
the head of a serpent, the Serpent is
trecherous, it stingeth in secret, the
tongue of the seditious is trecherous,
it

it stingeth in secret ; at the voyce of a man the Serpent flyeth , at the voyce of a good Subiect the seditious is silent ; the Serpent feedeth but vpon the dust of the earth, the seditious tongue talketh but of the infirmities that be, nay lewdly faineth infirmities to be in the Prince : the Serpent goeth not straight along, but wreatheth and inuolueth himselfe , the seditious speaketh not sincerely and plainly, but wil protest that he is sozie to see this, sozie to heare that, he, forsooth, wisheth only the sauing of soules - and the good of the estate; and yet he is moze wicked then the head of a Serpent, The Serpent poysoneth one at once, but the euill tongue (Saint Bernard sayth) poysoneth thre at once, himselfe that speaketh, him that he speaketh of, and him that he speaketh to ; but (there) resteth not his poyson, for at the same instant he offendeth God , in whose presence we all do speake. And therefore if you will know how wicked he is, God by S. Iames telleth vs , that the tongue is not wicked, but wickednesse, not a little, but a great wickednesse, And if

The seditious tongue worse then the head of a serpent.

Acts. 10. 33,

The euil tong
James 3. 6.

A worlde of
wickednesse.

Gen. 9. 22. 25.

Examples
which may
moue vs to
take heede to
our tongue.

Numb. 12. 10.

2. Sam. 6. 7.

Pray for the
gouernment
of the tong.

Pfal. 141. 3.

Murmur not
saith Paul.

Phil. 2. 14.

Sow not se-
dition.

Leuit. 16. 16.

Saith God
himselſe.

you woulde knowe howe great, hee
ſayth it is a world of wickednesse. If
Cham (who told his brethren of his fa-
thers nakednes) had that ſentence fro
his father, Cursed be Canaan, a ſeruant
of ſeruants ſhall he be to his brethren: If
Miriam (though a Prophetesse) mur-
muring agaynſt Moyſes the leader of
Iſrael was leprous like ſnow: If Vz-
zah for putting his hande to the Arke
of God, incurred Gods ſo great indig-
nation, that he ſtroke him in the place,
that hee died in the place: What may
he looke for at the handes of God, who
ſhal ſet his mouth againſt heauen, and
bend his tongue againſt the God vpon
earth: When thou ſhouldeſt not ſpeake,
make a doze, and a barre, and a ſure
bidle for thy mouth: pray with Dauid:
Set a watch (O Lord) before my mouth,
and keepe the doore of lippes: Remember
that of Paul; Do all things without
murmuring, and reasonings: That of
God himſelſe, Thou ſhalt not walke a-
bout with tales among thy people: Nay
ſince ſuch are fitte to kindle the fire of
ſedition, and their wordes ſinke deepe,
thou muſt dye them away with thine
angry

angrie countenance, yea, I cannot but say with the Apostle, wold to God they were euen cut off which doe disquiet you. when of thy Soueraigne, to whom (as Isaac sayd to his Sonne) God seemeth to haue sayd, Cursed be he that curseth thee, and blessed be he that bleisseth thee, thou shalt speake, Pray also with Dauid, Open thou my lippes O Lord, and my mouth shall shewe forth thy praise.

Sonne. Since neither in *Thought*, nor in *Word*, much lesse in *Action*, may I breake my Alleagiance to *Cesar*:

Father. Much lesse, my Sonne.

Sonne. But must I then obey an hard and oppressing Prince?

Father. Were he as cruell as Holofernes, thou wert to obey him. If thou haddest alreadie played the Fugitiue, (a Fugitiue the Aeginians punished with the losse of the Thumbe of the right hande, the Samians with the picture of an Owle banded in their face, the Mitylenians with the losse of their liues) and wert now in the midst of y^e enemies Troupes, Remember the Mandate, not of a man of Beli-

D 4

all,

Proou. 25. 23.
Frowne vpon
such sayth Sa-
lomon.
Wish them
cut off with
the Apostle.

Whome god
seemeth to
blesse, and
Gen. 27. 29.
whome to
curse.
Psal. 51. 15.
Pray for thy
speech of thy
Soueraigne.

Iudith. 3. 7, 8.
Alleagiance
must be per-
fourmed to
the hardest
Prince.
Punishments
of Fugitiues.
Counsaile for
Fugitiues.

Gen. 16. 6, 9.

Allegiance
must be per-
formed to the
vngodly
Prince.

1. Tim. 17.

2. Tim. 3. 6.

Iude. 19.

Math. 23. 15.

2. Peter. 1. 20.

Ps. 119. 105.

The vngodly
Prince is not
to be obeyed
in vngodlines

Acts. 5. 29.

But beware
thou speakest
not euill of
God, and cal-
lest not sweet
Sowe.

all, but of an Angell of the Lord, to Hagar lately fled from Sara, who had dealt roughly with her, return vnto thy Danc and humble thy selfe vnder her handes. Sonne. But what if he be a wicked and vngodly Prince?

Father. Nabuchodonozor was so, and yet was Zedechiah greuously punished, Ierusalem sacked, Israell miserably afflicted for rebelling against him.

Sonne. But what if the vngodly Prince commaund mee to doe that which is wicked and vngodly?

Father. First be sure that thou beest not mis-led either by these whom Paul and Iude describe, nor by such to whom Christ himselfe doth denounce a woe, and then being assured of this, by the constant Harmonie, not priuate interpretation of that which thou oughtest to account a Lanterne vnto thy feet, and a light vnto thy pathes, Resolue with Saint Peter, wee ought rather to obey God then men.

Sonne. But if a man adorned with singuler vertues, honoured of the people, gracious in the Court, great in authoritie, deseruing

deseruing well of Prince and Countrey, beeing oppressed by a wicked king, the king though there bee manifest testimonie of most assured loyalty, still persecuting him, may he not by his Princes perill, free himself from perill?

Father. Either neuer purified, or euill kept hath thy heart beene, who once durst think, much moze propound such a question. The Essai, the wisest, and most vertuous Sect among the Iewes, affirme that the person of the Prince, is of the Subiects to be accounted sacred: the Ciuilians teach, that it is sacriledge to dispute of that which is done by the Prince, and dare anie dispute whether any man for any cause may offer so vnspeakeable outrage to that sacred person: Upon my blessing, let not thy heart euer hereafter entertaine such a thought, nor thy eare heare, much lesse thy tongue speake such a worde. Yet for this time let thy selfe, & all with thy selfe, learne of Dauid, a man according to Gods owne heart. To whom better might it be done then to Saule, for who wicked-

der

Iosephus.

Aduice to the yong. yet fit for all.

Not Sauls wickednesse, nor Dauids deserts nor any other motiue could seduce Dauid to indaunger Saul.

1. Sam. 15. 3.

19. 9. verl.

1. Sam. 15. 26.

27. 28.

1. Sam. 16. 14.

1. Sam. 17. 24.

50. 51.

1. Sam. 19. 5.

1. Sam. 16. 23.

1. Sam. 18. 5.

1. Sam. 18. 7.

1. Sam. 18. 27.

1. Sam. 16. 12.

der then Saule? Saule wicked to God, whose expresse commandement by turning to the pray he transgressed. Not secret and hidden was his wickednes, but open and apparant, Samuel sharply reprovoued him, God reiected him, and by a manifest signe shewed hee had reiected him, an euill spirit sent of the Lord bered him. who might do it better then Dauid? Dauid deserved well of the people and Countrey, by slaying Goliah, the Philistine, the terror of the whole Countrey, deserved well of Saul, not onely for this publike seruice to him, and his Countrey, but also for that other priuate, in easing him of the euill spirite. Who better then Dauid? hee was accepted in the sight of Saules seruants, all Iudah and Israel loued him, the verie women honoured him with Tenne Thousand for Saules one Thousand. Dauid no ordinarie subiect, Dauid was set ouer the men of warre, went in and out befoze the men of Israel and Iudah, fought the Lords Battailles, was the Kings sonne in law, was annoynted King by Samuel, at the commandement of God

God himselfe. And how was David prouoked? not his wife alone taken away, but his life sought: not in wooꝝde, but in deede: not by some slight blow to giue him a scarre, but by a mortall wound to take away his life: and this by no enemy, but by his owne Soueraigne, by his owne Father in law, By his owne Soueraigne, by his owne Father in lawe, whome his owne hand saued from the open enemy, eased from the euill spirit, not by the bribed, or enforced seruice of so base Cut-throat, but by the violence of the Kings owne hand, Not in a fray in the field, but by the throwing of a speare, when he was playing on the Harpe to ease Saule of the euill spirit. In perill he put him not once, in perill he put him often: his former seruice was forgot, the mediation of a Sonne, for a Sonne in lawe to a Father, would not serue: the slaughter of the innocent Priests would not satisfie his bloudie minde: the time of absence (though time deuozeth al things) coulde not aswage his furie, his furie being so great, that Dauids sauing of his

I. Sam. 18.
10, 11.

I Sam. 20.
32, 33.

1. Sam. 24.

5, 7.

1. Sam. 26. 8.

1 Sam. 26. 7.

1 Sam. 26. 12.

1 Sam. 26. 9,

10, 11.

His prohibi-
tion.

Verse. 9.

His Question.

his life, when he had him in the Caue, coulde not quench the flame of it, but his blood spared by Dauid, he still persisteth to seeke the blood of Dauid: so that he liuing Dauid was still in daunger to die, hee dead, in all apparence Dauid was sure to raigne: hee was againe closed into Dauids hand, Dauid neede not touch him, Abishai desires but leaue that hee might smite him, smite him hee would but once to make him sure: not any mans blood but his alone need be shed, that this was done either in his p̄sence or by his consent, who could make report since this was in the night? and that it might seeme that God himselfe fauored him in this Action, God sent a dead sleepe vpon them. If then thou wilt know Dauids minde in this matter, from his owne mouth heare his prohibition, his resolution, his question, and his prayer. his prohibition, Dauid will not onely not act it, but hee will not permit it: and therefore to Abishais offered seruice, there is this charge returned, Destroy him not. Question, if Abishai should take this for an ouer-sight, here is reason

son to satisfie him : Who can lay his hand on the Lords annoynted , and bee guiltlesse ? No man so good, no Prince so bad, no cause so great, that can dispence with violence offered to þe Lords annoynted. His resolution testified by an oath ; not by the mercie of God, which the desperate feele not, nor the Iustice of God, which the Libertine feareth not, nor the prouidence of God, wherbypon most wicked men relie not, nor the Omni-presence of God, which the offenders remember not, but by the life of God, which the heauens aboue vs, setting forth his glorie, the ayre about vs, dayly infected, and dayly purified, the sea aside vs, at his commaundement staying her proude wauies, the earth beneath vs, so huge a masse firmly fixed in the midst of the ayre, our soules and our selues (for wee are his generation) doe proclaime, by this life of God, doth he testifie his resolution, that where many thirst for reuenge, Dauid will take no reuenge, whereas many wicked childezen bee sicke of the father for a little wealth, Dauid woulde not the death of his father,

Ibidem,

Ps. 19. 1.

Job. 38. 11.

Acts 17. 28.

1. Sam. 26. 10.

ther in lawe for the Crowne. Many a man hath taken armes against his soveraigne for his owne safetie: for his owne safetie, David will not assaile his Soueraigne, but taking Gods providence for his sheeld, vsing prayer for armour (saying in heart with Christ, Shall I not drinke of the cup that my father hath giuen me) saith, the Lord shall smite him, or his day shall come to dy, or he shall descend into battaile & perish. His prayer, (the Lord knoweth mine infirmities, least iniurie moue mee, ambition puffer mee, his inflexibilitie driue mee, my owne safetie draw mee, oportunitie intice mee, fond friends incense me) the Lord keepe me from laying mine hand vpon the Lordes annoynted. Will yet any man doe it? here ye, heare what he said to Abisai, hereafter see what he did to the Amalekite, though the Amalekite brought him the Crowne from Saule his head, and the Braslet from his arme: After he had not clapt his handes for ioy, but rent his cloathes for greefe, after hee had not reioiced and laughed, but mourned and lamented, after he had

Iohn. 18. 11,

1 Sam. 26. 10.

His resolution

1 Sam. 26. 11

His Inuoca-

tion.

2 Sam. 1. 10.

2 Sam. 1. 11. 12

had not feasted but fasted (mindfull of that in the Psalm, Touch not mine anointed) he saith, How wast thou not afraid to put forth thine hand to destroy the anoynted of the Lord? To kill a private man it is death, to kill a Prince it is more then death: to kill a man is death, because he is the Image of God: to kill a Prince, though it be euen Saul, it is more then death, for hee is the Lordes anoynted, he is Gods minister. If Dauid so reuenged the iniurie that was done to his Ambassador, vpon the king of Ammon, and all the Ammonites, will God suffer, will God suffer his Vice-gerent, in his owne presence, not to bee disfigured, but destroyed of a private person, especially of a Subject? Is God blind that he cannot see it? Is he improuident that he doth not observe it? Is he vnjust that he will not, or not omnipotent, that hee cannot reuenge it? When any Traitor thinketh such a thought (considering with what a worlde of myzacles God hath discovered them) his hand should quiver, his head tremble, his bodie quake, his heart faile, and his soule faint: and yet

Psal. 105. 15.
2. Sam. 1. 14.

Gen. 9. 6.

Psal. 105. 15.
25.
Sam. 1. 14.
Rom. 13. 4.
Dauids Iustice
2. Sam. 10. 4.
& cap. 12. 30.
31.

And the di-
uine.
Vengeance.

The Traitors
terroure.

2. Sam. 15. 16.
His reward
to the Ama-
lekite.

The third
Cable.

Rom. 13. 2.

Eccles. 27, 23.
24. 25.

yet need not God worke any myracle,
for enerie one that hath Dauids autho-
ritie, if there heart bee as like Dauids
heart, as Dauids heart was to Gods
heart, will presently with Dauid
(though it bee his Saule that is dead)
both commaunde his execution, and
giue this sentence, Thy blood bee vpon
thine owne head, for thine owne mouth
hath testified against thee, saying, I haue
slaine the Lords anointed.

*The punishments of the disloyall
to Cesar.*

Sonne. Since the haynousnesse of the
Crime of treason is apparant, may it
please you to make the punishments
of treason apparant.

Father. That there is punishment,
it appeareth by that of the Apostle,
they that resist, shal receiue to themselves
Iudgement: of the greuousnesse of the
Iudgement, we may be assured by the
hainousnes of the crime. And further,
since the Lawe requireth, that Offen-
dours pay life for life, eye for eye, tooth
for tooth, hand for hand, foote for foot,
burning

burning for burning, wound for wound,
 stripe for stripe, what wounds, what
 burnings is he to endure that is guiltie
 of this Crime? howe many feete,
 howe many hands, howe many eyes,
 how many liues is he worthy to lose,
 who so offendeth those feete, of whom
 so many Thousand feete, those hands,
 of whome so many Thousand handes,
 those eyes, of whom so many Thousand
 eyes, that life, whereon so many Thou-
 sand liues depend? Because hee hath
 not so many feete, so many handes, so
 many eyes, so many liues, therefore
 is he punished of God, and punished of
 man. Punished of man in his howse,
 punished in Lands, punished in Offices,
 punished in death, punished in buriall,
 punished in Name, and punished in
 Posteritie. Punished in house, for
 so was the house of Haman giuen to
 Queene Ester. Punished in Landes, so
 Siba hauing falsely accused Mephibo-
 seth to Dauid, vntill the troth was
 known, had all that was Mephiboseths
 giuen him by Dauid. Punished in Of-
 fices, so Abiathar y high Priest, though
 for his fidelitie to Dauid in all his af-
 flictions

In house.

Ester. 8. 1.

In Landes.

2. Sam. 16. 3. 4.

In Offices.

1. Kings. 2.
26. 27.

In bodie pu-
nished by im-
prisonment,
by drawing.

By death ex-
traordinarie.

fictions, he had his life spared by Salomon, yet Salomon cast him out from being Priest unto the Lord.

Punished in body by imprisonment and toxtures in life, after being drawn on a hurdle from prison to execution (to shewe how hee had bene drawn by brutish passions, and beastly affections) by death, and that not ordinarie, as an ordinarie Malefactor, but extraordinarie, as an extraordinarie Malefactor: a Thiefe taking goods from any man is hanged, but because the Traitor offendeth no common member, but the head of the whole Estate, and in the head the whole estate, being drawn, is first hanged. (for I will omit the more exquisite punishments inflicted upon Traitors in other Countreys) his secrets (to shewe hee was most unworthy to be begotten, or to beget others) cut off and throwne into the fire before his face, his bellie ripped vp, his heart, the impure Vessel of pernicious Trecherie, rent out & throwne into the fire before his face, his bodie, hauing harboured so wicked a heart, hauing bene the Cage of a rebellious spirite, as it was in the bodie politique deuil.

ded, by Treason, from the head, and other members, so, now by the Axe, it is cut off from the head, and deuided into many quarters.

Sonne. How be they punished in buriall?

Father. In buriall, or rather by the defect of buriall, are they punished. Was it not a punishment, that was sozeto be by Ieremie, of Ichoiakim the sonne of Iosiah, he shall be buried as an Asse is buried, Euen drawne and cast foorth without the walles of *Ierusalem*? But greater is the punishment of traitors in their buriall, then was that of Ichoiakim, Ichoiakims buriall was the buriall of an Asse, the Traitors buriall is worse then the buriall of an Asse: an Asse drawne without the gates of *Ierusalem*, and deuoured of dogs, or the beasts of y field, is sone sozgotten, but the Traitors bodie (though our mercifull Soueraigne dooth herein manie times shew great mercie) not drawne without the Gates, but fixed vpon the Gates of *Ierusalem*, is not deuoured of the beasts of the fields, and sozgotten, but exposed to the eyes, and reuerued in the memozie of men, that as his pernicious

*Ieremie. 22.
18. 19.*

*Iudgement in
buriall.*

tious attempts were an euill example to others, so his mangled and vnburied lims might be a heedfull and dreadfull caucat to others.

In name.

Sonne. Wherein are they further punished?

Father. In name, a good name (saith the royall Preacher, is better then good oyntment, A good name, saith he, is to be chosen aboue great riches, and louing fauour is aboue siluer and golde; but the name of the wicked (who so wicked as Rebels and Traitozs) shall rot; rot? Well were it for them if there name could so rot that it might vtterly bee extinguished, but being putrified, it giues a noysome sauoz, so, that as that which Iacob said to Simeon and Leui, ye haue, So euery Traitozs offspring may say of their Sire, Thou hast made me stinke among the inhabitants of the Land. What moze obious smell to all true English hearts, When the vnhappie memozie of Cade, Straw, Ket, Parrie, and others of like deserts, though greater estates?

Gen. 34.30.

Sonne. Remaines there to the Rebell, any further punishment after death, but
in

in their *buriall*, and in their *name*?

Father. ~~To~~ the ~~Rebell~~ there remaineth further punishment, for though in England they put not to death every one of the familie as they did in Persia, nor fine of the Traitors nearest kinsfolke as they did in Macedonia, yet even among vs is the Traitor punished in his posteritie.

Sonne. Since *Kinges* are Gods *Ministers*, and are to read in the word of God all the dayes of their life, I greatly maruaile that they punish a Traytor in his posteritie, since God himselfe hath sayd, *the same soule that sinneth, it shall die. the sonne shall not beare the iniquitie of the Father, neither shall the Father beare the iniquitie of the Sonne, but the righteousness of the righteous shalbe vppon him, and the wickednesse of the wicked shalbe vpon himselfe.*

Father. My Sonne, as Pithagoras enioyned his Schollers to five yeares silence, that by hearing him and his more ancient Disciples they might know what and how to speake befoze they did speake, so the Scripture chargeth youth to be silent: the Apostle wil-

In posteritie.
Ezher. 16. 18.

Rom. 13.
Deut. 17. 19.
Obiec. against
punishment in
posteritie.

Ezeki. 18. 20.

A caueat to
youth.

1 Cor. 14. 20.

Gen. 5. 3.

Eccles. 12. 7.

Ob. answered.

God puni-
sheth in po-
steritie.

Exod. 20. 5.

1 Sam. 3. 13.

leth vs to thinke others better then our selues, not rashe like many ignorants both in State, and Church, striving to reproue that which they vnderstand not, but be thou most aduised in matters that be too high for thee, yet since I am perswaded thou speakest rather to haue instruction, then to vse reprehension, that thou mightest not, as in yeares, bee also in vnderstanding a Child, know that a man consisting of a bodie, which we haue from our Parents, and a Soule which is giuen vs immediately from God, is subiecte both to Corporall or Temporall, and to Spirituall, and eternall punishments, of which spirituall and eternall punishments, thou art to vnderstand that of the Prophet, the same soule that sinneth it shall die, the Sonne shall not beare the iniquitie of the Father: but for Corporall and Temporall punishments, the God of Heauen and earth visiteth the iniquitie of the Father vpon the Children vnto the Third and Fourth generation, and iudgeth the house of Ely for ever, because his Sonnes ranne into a flander, and he stayd them not. Thus
Cham

Cham in Chanaan, Ioab, and Gehezi, in their posteritie were punished: thus the blood of our Sauour is vpon the Childzen of the Iewes vnto this day. Thus pray we in þ church of England, that the Lord would not remember the sins of our Fore-fathers. And thus the Gods on earth haue punished Traitors in their Childzen and Childzens childzen. Thus Assuerus, because Haman desired to destroy Mordochus the preseruer of the King, and innocent Ester the Partaker of the Kingdome, whom when hee had taken away, his minde was for to haue layd wait for the king, & by this meanes to translate the kingdome of the Persians, vnto them of Macedonia, was not onely (hauing bene the second to the King) hanged on a Tree of fiftie Cubittes highe, but also his Tenne Sonnes and all his Familie were hanged. Though in detestation of Treason, this punishing of the Traitor euen with the death of his posteritie haue bene vsed, yet such is the clemencie of our English gouernment, that it sparing their liues, punisheth them onely in Lands,

C 4

howses,

Gen. 9. 25.
2. Sam. 3. 29.
2 Kings. 5. 27.
Math. 27. 25.

Howe the Church of England praieth that God would not remember the finnes of our Fore-fathers.

Ester. 16. 13,
14.

The seueritie of Persia and Macedonia in this point,

And the clemencie of the English gouernment.

Yee

Fathers

be not

Traytours.

howses, goods, Offices, bloud, and honor. Oh my Sonne, since as the fish swimmeth with the streame, as the streame floweth from the spring, as stones runne downe the hill, as the sap ascendeth frō the root to y^e bzanches, so y^e loue of parents descēdeth to their childzē: what father though he could not be moued (yet where is there one so senselesse that is not moued) with y^e losse of his houses, with the losse of lands, with the losse of his Offices, with the losse of his goodes, with the losse of his good name, with the losse of his libertie, with the losse of his life, by the imbowling & dismembriing of his body, with the losse of Christian burial. by his vnchristian behauiour towards so Christian a Prince, yet what father bred of Tigers bred, and fed with milke of Wolues, can bee so stonie hearted, as not euer to keepe himselfe loyall to his Prince, and contrie, least hee vnnaturally & most kniustly, bzing those iust punishments vpon his childzen, and childzens childzen, so inforcing them, if not to accurse, yet (euen when they are silent) to pzoclaime to all future ages their
 aunccestors

ancessors disloyal trecheries, and treacherous disloialties to their Prince and Countrey?

Sonne. Sir, I remember you diuided the punishments of Traitors into punishments inflicted vpon them by *man*, and punishments inflicted vpon them by *God*: remaineth there any more then these you haue already named?

Father. There remaine moze then these. These are from God, but by the ministerie of men, and therefore I called them punishmentes inflicted by men: I call the other Gods punishments, because they come immediately from God. The punishments that are to be inflicted by the ministerie of men, men by fauor, by policy, by power. sometime escape: but those that God himselfe immediately inflicteth with his owne hand, no man can escape; for saith Salomon, there is no Wisdome, neither vnderstanding, no counsell against the Lord: and these be External, Internall, or Eternall.

Sonne. So many before, and so many more?

I pray you what be the externall;

Father.

Iudgements
from god and
man vppon
Traytors.

Prou. 21. 30.
Si sera, tamen
certa.
From god.

Externall.

Men.

2. Kinges. 21.
24.

Jerem 27. 8.
Sword.
Famine.
Pestilence.
Leprosie.
Fierie Ser-
pents.
Earth
Swallowing.
Confederacy
of vnreasona-
ble and fence-
les creatures.
2 Sam. 18. 9.

Internall.

Father. Then may we say that God immediately punisheth Traitors externally, where either ordinarie means be extraordinarily stirred vp, as y^e people of the land to punish those that conspired against king Amon; or by meanes which man cannot vse; so, for breuitie sake to omit others, God himselfe by Ieremie denounceth, the nation and kingdome which will not serue the same Nabuchodonozor king of Babel, and will not put their neckes vnder the yoke of the king of Babel, The same Nation will I visite with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his handes. so punished hee Miriam with leprosie as white as snow, y^e murmuring Israelites, with the fierie Serpents, Corah, Dathan, and Abiram, with the earthes swallowing of them vp quicke, Absolon with his own Sule to draw him, and his owne haire, and a great thicke Oke to hang him.
Sonne. How doth God punish them internally?

Father. Not to speake of other internall punishments, hee punisheth them

them in conscience: A good conscience is, saith Salomon, a continuall feast: but such as wil not obey for conscience sake, such as will not submit themselves for the Lordes sake, are by the Lord deprived of this good, and tormēted with an euill conscience: and that this is a fearefull punishment, wee may learne of the Wiseman: A fearefull thing is it, saith hee, when malice is cōdemned, by (which another saith, is more then a Thousand witnesses) her owne testimony, and a conscience that is touched, doth euer forecast cruell things. These be those furies whereof the Poets, those accusing thoughts whereof the Apostle, that neuer dying-worme, whereof the Euangelicall Prophet, and he whom the Euangelicall Prophet did foretell, that booke whereof S. Iohn saith, That it shall be opened when the earth and heauen flie away from his face that shall sit on the great white throne. This, when they are abroad, though there be but the sound of a leaf shaken, chaseth them: this, when they be within, maketh them flie though none pursueth them: this writing in their heart, like

Prou. 15. 15:
Rom. 13. 5.

1 Pct. 2. 13.

Wisd. 17. 10.

Rom. 2. 15.

Esay. 66. 24.
Mark. 9. 44,
46, 48.

Reuel. 20. 11,
12.

Leuit. 26. 36.

Prou. 28. 1.

Dan. 5. 5, 6.

1. Sam. 24. 6.

Acts. 2. 37.

Gen. 4. 13.

Math. 27. 3,
4. 5.

Math. 27. 5.
Luk. 10. 17.
2 Sam. 17. 23.

like the hand-writting (which Balthasar saw upon the walles, when they are in the height of their pride, will cause their countenance to bee changed, their thoughts to bee troubled, the ioints of their loynes to bee loosed, and their knees to smite one against the other. This if they cut but the lap of the Princes garment, will touch them at the heart. This, if they offer violence to their Lord, will pricke them at the heart. This, as it did Cain for his brothers blood, will much more for their Lieges blood, make their owne hearts to thinke, and their owne mouthes to say, that their punishment is greater then they can beare, that their sinne is greater then can be forgiven them. This, as it did Iudas, will make their soules to loath and abhorre their bribes received for their trecherie, and their handes to cast them downe, and their tongues to proclaim that they haue betrayed innocent blood. This, will make their owne handes to hang them, though like Iudas they haue faith to worke Miracles, or like Achitophel they can give counsaile, as if one asked at the oracle of

of God. Were there no other I would
say with Iuuenall.

2. Sam. 16. 23.

— *Cur tamen hos tu
Euasisse putes, quos diri conscia facti,
Mens habet attonitos, & surdo verbere
— cedit
Occultum: quatienti animo tortore
— flagellum?*

Iuuenal.

— How deem'st thou them ac-quite,
Whom guiltie minde of fact so foule
(doth frighte:
And scourge vn-seene doth beate
(with vn-heard bløe,
Their hang-man restlesse Conscience,
(biting foe?

Sonne. O hatefull treason: how art thou
enuiroined with fearefull iudgements?
iudgement in house and lands, iudge-
ment in Offices, iudgement in body,
iudgement in buriall, iudgement in ho-
nour and reputation, iudgement in chil-
dren, iudgements powred vppon thy
head, euen by the hand of God eter-
nally, and this of conscience, internally!
O most mightie and most mercifull
God

Thus pray we
all.

God, of thy infinite mercie, by thy infinite grace, blesse mee euermore from this sinne, that I may be euermore blessed from the punishments of this sinne.

Chrisostomes
wish.

The Authors
wish.

Father. As Chrisostome wished, that men would dayly thinke of hell, and speake of hell, that so by feare thereof, they might bee drawne from sinne, so I wish they would dayly thinke of, and dayly speake of the iudgements which resisters and Rebelles do receiue, that so they might be diuē from treason: but the better to diue them from it, know there is another iudgement vpon traitours moze greuous then any of these, moze greuous then all of these.

Sonne. Is it possible?

Eternall.

Father. If Lucifer for Rebellion fell from heauen, if Adam for disobedience was cast out of paradise, his whole posteritie infected with originall sinne, made subiect to death, became the children of wrath, then no maruell though sedition bee such a fruite of the flesh, as whosoener is guiltie of it, it hindzeth him from the inheriting the kingdome of

of God. If it seemed greivous to Absolon lying in Ierusalem, not once in two yeeres to see the face of David, & how greivous shall it be for all Rebels. (Dying without repentance) neyther to come into the new Ierusalem, nor to see the face of God for ever: if it be a grievous thing to lie fettered in a prison, & how grievous is it with the vngodly, (of whom Rebels be in the first ranke) to be turned into hell, and there to lie bound hand and foote? wouldest thou knowe the sharpnesse of those paines? Christ telleth thee, they goe into fire: wouldest thou know the time they do last? he calleth it euerlasting: wouldest thou knowe the companie they shall haue? he telleth thee the diuell & his angels: wouldest thou haue it further expressed? assure thy selfe that as the ioyes of the godly, purchased by the obedience of the sonne of God, are such, as the eye of man hath not scene, nor the care of man hath not heard, nor can enter into mans heart, so also be the paines and torments prepared for the the disobedient sonnes of men.

Sonne. The father of mercyes of his
great

Gal 5.20, 21.
2 Sam. 14.32.

paine of losse.

paine of sence
Acerbitie.
Math. 25.41.

Eternitie.

Societie.

Vnspeakable.

His wish to
the English.

great mercie, keepe mee and all my
countrey-men from this *crime*, and
from these *paines*.

The fourth
Cable.

*The reward of the loyall
to Cæsar.*

Rom. 13.3.4.

Generall re-
wards of the
Loyall.

Dan. 4.7.8.9.

Darkely sha-

dowed.
Esay. 32.
Plainely ex-
presseth.

Father. He is the minister of God
for thy wealth: Doe well, so shalt thou
haue prayse of the same. The rewards
of loyaltie bee either generall to all, or
particular to some: generall to all, this
Daniell declareth somewhat darkely
in the tree, Beholde I saw a tree in the
middest of the earth, & the heighth there-
of was great, a great tree and strong, and
the heighth thereof reached to heauen,
and the sight thereof vnto the ends of all
the earth. The boughs thereof were faire,
and the fruit thereof much, and in it was
meate for all, it made a shadow vnder it,
for the beasts of the field, and the fowles
of heauen dwelt in the boughes thereof,
and all flesh fed of it. Esay moze plaine-
ly, That man shall be as a hiding place
from the winde, and as a refuge for the
tempest, and as riuers of waters in a drie
place, and as the shadow of a great rocke
in

in a wearie land.

Wherefoze, as Ieremy willed the Isra-
lites, to seeke the prosperitie of the cit-
tie whether they were carried, so I
beseech all true Englishmen, to seeke
the prosperitie of Cæsar, vnder whom
they are gouerned: & Ieremias reason
may induce them, for in the peace
thereof, they shall haue peace, in
the prosperitie thereof, they shall haue
prosperitie, in the glory thereof they
shall haue glory. Iudah and Israel dwelt
without feare, euery man vnder his
vine, and vnder his fig-tree, from Dan,
enen to Bersheba, all the dayes of Sa-
lomon: haue not England doone the
like, from Barwick to saint Michaels
Mount, all the dayes of Elizabeth?
But if any man through diligence,
standeth before Kings, not before the me-
ner sort of men, hee shall find that in the
light of the Kings countenance is life, and
his fauour is as a cloud of the latter raine.

If I regard a house, I see it brought
Mordecay from sitting at the Kings
gate, to be placed ouer the house of trea-
cherous Haman: If I respect outward
shew: I see Ioseph in the second Char-
ret

If Israell for
her peace
must seeke
Ierem. 29. 7.
the peace of
Babel,
Wil not Eng-
land for her
good seeke
the good of
Elizabeth?

That Salo-
mon was to
Israell, that
Elizabeth is
to England.
Perticuler re-
wards for the
loyall.
Prou. 22. 24.
Prou. 16. 15.

House.
Ester. 2. 21,
8. 2.
Externall
pompe.
Gen. 41. 43.

Ester. 6.8. 11

ret of Egypt, and Mardocheus vpon the Kings horse in royall apparrell, a crowne of gold on his head, Haman proclaiming befoze him in the streetes of Shusan, thus shall it be done to the man whom the King will honour, and Daniel in Babilon clothed in purple, and a chaine of golde about his necke. If estimation of the people, for it, Dauid was honoured with his Ten Thousand: if fauour and frendship of the worthyest, this knit the soule of Jonathan eldest Sonne to the King, to the soule of Dauid: If alliance with the greatest, this espoused Ioseph the prisoner to Asenath daughter of Potipherah priest, or Prince of On, this brought Dauid the Shepheard to Michall Daughter of Saule King of Israell: If power and authoritie, this made Ioseph 2. in Egypt, Mordecai 2. in Persia, & Daniel 2. in Babilon: If good to our nation, this list by Mordecay to y^e deliuerance of his people from destruction: If the good of the Church of God, this, with the blessing of God vpon him, who armed at so good an end, made Zorobabel grations in the eyes of Darius: if a good name,
and

and eternall renowne (what more pze-
tious then a good name, especially eter-
nized ?) This caused Mordecaies ver-
tues, and Mordecaies magnificence to
be celeb2ated in the Chronicles of Me-
dia and Persia, this, eternized them in
the neuer-sayling word of the eternall
God : If the good of our posteritie, (a
dead man stil seemeth to liue in his po-
steritie) Barzillai when Dauid fled from
Absolon prouided him of sustenance ly-
ing at Mahaynaim, and after Dauids
victory, conducted him ouer Iordane,
Dauid for this not onely offered to ser-
ue Barzillai with him in Ierusalem, and
to doe for him whatsoeuer he would re-
quire of him, & when he would needs
depart, blessed him, & k'ssed him, but
also for his sake accepted of Chimham,
and dealt royally with him in his life,
but also in his death-bed, commanded
Salomon to shew kindnes to the sonnes
of Barzillai the Giliadite, and to let
them be among them that eate at his
table. O blessed loialtie blessing the loial
not onely generally, with the com-
mon and publique, but also particularly,
with the priuate good, good in possession,

Ester. 10. 2. 3.

Barzillai du-
tyfull, loyall.

Dauid.

good in estimation, good in authoritie,
 in honor, in fauour, in alliance, in name,
 in religion, in fame, in posteritie! O blef-
 sed loyalty! Is it not enough that
 thou blestest vs with so many fauours,
 but others for vs, not vs and others at
 this present, but others for vs herere-
 after? Barzillai was loyall to Dauid
 in his distresse, Dauid was gratefull
 to Barzillai, when he was deliuered
 from distresse, gratefull in life, grate-
 full in death, death makes men forget
 their owne children, their own selues,
 death and the panges of death, could
 not make Dauid to forget Barzillaies
 loyalty; death had power to ende and
 cut off Dauids life, death had not power
 to end or cut off Dauids gratuity for Bar-
 zillaies loyalty, y both might remaine
 after death, even at death, he charged
 his sonne to shew kindnes to Barzil-
 laies sonne, to Barzillaies sonne: to Bar-
 zillaies sonns: and such kindnes, that
 they should eate with him at his table:
 Barzillai dead, Barzillaies loyalty, Dauid
 dead, Dauids gratuitie brightly shineth
 in their posteritie.

Sonne. Good father, you shewing Cz-
 sar

Gratefully.

Royall.

Both

Immortall.

far to be set ouer me of *God*, my duety to *God* moued me to performe my duety to *Cæsar*: you shewing me of the haynousnes of the *crime* of disloyalty, my heart abhorred it, and I beseech *God* no disloyalty come into my heart, much lesse breake out of my tongue in speaking, or my hand in action: you shewing the iudgements incident to the *disloyall*, if I had so little grace, and so little reason that nought else could, feare of them may keepe me from this *crime*: but now you shew the great benefits that arise out of *loyalty*, you haue inflamed my heart with a more feruent loue of the same.

Father. Let me then my sonne further inflame it. If *Cæsar* being ouer such a people as *Salomon* was, and as *Paul* was for all the Churches, cumbr'd with the care of them daily, or bee the merits be not of y moment, or there is not that opportunitie, to haue them known vnto *Cæsar*, & therfore *Cæsar* cannot say with *Assuerus* (though *Cæsar* be as bouciful & royally grateful as *Assuerus*) what honour, & dignitie hath beene
 If 3 giuen

1 Kin. 3. 8.

2 Cor. 11. 28.

Ester. 6. 3.

Luke. 17. 10.
 Math. 3. 15.
 Rom. 13. 5.
 1. Pet. 2. 13:

Gods rewards
 of loyaltie.

giuen to Mordecai for this: Yet for
 the Publique good, (for which Curtius
 in Rome, Sampson in Israel, many in
 many nations sacrificed their liues)
 and in the publique, thy priuate good
 (though Cæsar should neuer heare if
 thou wert disloyall, and therefore could
 not punish thee) yet giue Cæsars to Cæ-
 sar, as the Lord Iesus saith for dueties
 sake, and for righteousness sake, as saint
 Paul saith, for conscience sake, as saint
 Peter saith, for the Lords sake, and the
 Lord whose reward is with him, who
 will come quickly, whose word shal not
 passe away, (though heauen and earth
 passe away, will reward thee, though
 man doe not, whose life is a vapour;
 whose flesh is grasse, whose rewards be
 temporarie) the Lord, I say, will re-
 ward thee, reward them, as else hee
 will punish thee Externally, Internally,
 Eternally.

Externally, (for our good Subiect is
 to bee a good man, our true Cæsarian to
 be a true Christian: otherwise, if he goe
 not out with Absolon, I suspect his go-
 ing out with Adoniah) & neither good
 man, nor good Subiect is he, who gi-
 ueth

ueth not to God those thinges which
be Gods, and for Gods ordinance to
Cæsar those thinges which are Cæsars)
Blessed shalt thou be in the Cittie, and
blessed also in the field, blessed shall be
the fruite of thy bodie, and the fruite of
thy ground, and the fruite of thy Carrell,
the encrease of thy Kine, and the flocks
of thy Sheepe, blessed shall thy baskette
be and thy dowe, blessed shalt thou bee
when thou comdest in, and blessed al-
so when thou goest out.

Sonne. How internally?

Father. What greater blessing then
the soules banquet, then the soules con-
tinuall banquet? a good conscience saith
Salomon, is a continuall Feast. what
mellodie to that swæte harmonie of ex-
cusing thoughtes, what comfort to that
most comfortable assurance that the o-
pening of the Booke will shewe, that
our names are written in Heauen?
when others wringe their handes for
greefe, this will make thee clappe thy
handes for ioye, when others tremble
thou shalt triumph: This maketh thee
to sleepe quietly, to wake cheerefully, to
bee alone without feare; and with

If 4

others

Externall

Deut. 28. 3, 4,
5, 6.

Internall

Prou. 15. 15.

Rom. 2. 15.

Rom. 8. 16.

Reuel. 20. 12.

Luke 10. 20.

2. Sam. 10. 9,
12.

others without distrust, in thy affaires confident, in thy recreation comfortable: If Rebels be behinde thee, and before thee, as y Ammonites & the Aramites were before Ioab, and behinde him, yet thou wouldest resolute with Ioab, bee strong, and let vs bee valiant for our people, and for the Citties of our God, and let the Lord doe that which is good in his eyes.

Sonne. And how eternally?

Eternall.

Reuel. 21. 10.

psal 87. 3.

Reuel. 21. 10.

Matter. 18.

Streete. 21.

Splendor. 11.

Foundations
of the Wall.

19.

Gates. 12, and
21.

Father. Eternally, when after all thy loyaltie to thy Soueraigne Prince, the Soueraigne of all Princes shall aduance thee into the holy Citie newe Ierusalem: was it not sayd of thee by the Psalmist, verie excellent things are spoken of thee thou Cittie of God? hath not the diuine Eagle, the Eagle of diuines, saide of thee, that thou art pure gould like vnto cleare glasse? of thy streete, that it is pure gould as shining glasse? of thy shining, that it is like vnto a stone most pretious, as a Iasper stone cleare as Christall? of the foundations of thy wall, that they are garnished with all manner of pretious stones? of thy twelue gates, that they are twelue pearles? of every

euery gate, that it is of one pearle? of
the keepers of the twelue gates, that
they are twelue Angels? of thy light,
that it is the glory of God & the lambe?
of thy Temple, that the Lord God Al-
mightie, & the Lambe are thy Temple?
of the puritie of the Inhabitants, that
there shall enter into thee, no vncleane
thinge, neither whatsoeuer worketh ab-
omination, or lyes? of thy recoꝝdes,
that they bee the Booke of life? of thy
water, that it is not that *aqua vite*, or
aqua Celestis, that is vsed on earth for
bodies, but for soules it is a pure Riuer
of water of life, cleare as Christall, pro-
ceeding out of the throne of God,
and of the Lambe? the soules of them
that drinke of this shall liue for euer: Of
thy tree being in the middelt of thy
Streete, and of eyther side of thy Riuer,
that it is the tree of life? that it beareth 12
maner of fruits? that it giueth fruit euery
moneth? that the leaues thereof serue to
heale the Nations with? of thy immuni-
ties, that there shalbe no more curse, no
night, no need of candle, nor light of the
Sun? of y estate of thy inhabitants, that
they shall liue and raigne for euer more?

Remem:

Porters. 12.

Light. 23.

Temple. 22.

Puritie of In-
habitants. 21.
27.

Recoꝝdes. 20.
12.

Water. 22. 1.

Tree. 2.

Fruite. ibi-
dem.
Immunities.

3.
5.
Estate. 5.

The Author

His contesta-
tion, to
England.
Deut. 30, 19.

His protesta-
tion.
Jerem. 13. 17.
Acts. 2. 2.

Remember my son, who is the founder of Cæsar, whose ordinance they resist that resist Cæsar, the iudgemēt̃s they receyue that resist Cæsar, the rewards of them that obey Cæsar, **God in Cæsar.** For as Moses saith to Israel, so I say to thee, and in thee to England, I call heauen and earth to recorde this day against you, that I haue set before you death and life, blessing and cursing, therefore chuse life, that thou and thy seede may liue, **and with Ieremie.** But if you will not heare this, my soule shall weepe in secrete for your pride, and mine eye shall weepe and drop downe teares.

Sonne. Deare Father, neither shall heauen nor earth, by the grace of the *Almightie*, beare record agaynst me, neither shall your *soule* weepe in secrete, nor your *eyes* drop downe teares, for my *Disobedience*, either in *Thoughts* *Worde*, or *Deeds*: for more doe not the foure winds purifie the aire, then these foure propositions haue purified my heart, and I hope that that holy spirit, which came downe from heauen with a mightie and rushing wind, will enable me to holde my course against

gainst the *wind*, and *tide* of all *traitors*,
and therefore as you diuided the breach
of allegiance, into *Thought*, *Word*, and
Deede, so I pray you shew me some
branches of allegiance, that I may
the more certainly see what I owe to
Cesar.

Father. My sonne, for thy memo-
ries sake, vnderstand, that as there
were sixe steppes to the throne of Salo-
mon: so there be sixe partes of thy du-
tie to Cesar.

Sonne. Howe I pray you, shall I knowe
them?

Father. Seest thou the sworde in
her hande, or caried before her: the
Crowne of pure golde vpon her head:
the Scepter of righteousness which
she doth sway: the magnificent throne
whereon she doth sit: her person which
is the minister of God for thy wealth,
and the Lord by whom the kingdome
came vnto her?

Sonne. Blessed be God I doe see them,
and God long so blesse me, that long
I may see them.

Father. The sworde exacteth feare:
the Crowne importeth honour: the
Scepter

*Sixe braun-
ches of alle-
giance.*

2 Chro. 9. 18.

Rom. 13. 4.

Psal. 21. 3.

Psal. 45. 6.

2. Chron. 9. 17

Rom 13. 4.

1 King. 2. 15.

Feare.

Honour.

Obedience.
Tribute.
Defence.
Prayer.

Feare.

Feare of Prin-
ces taught
both in Hu-
manitie and
Diuinitie.

PROU. 24. 21.

Malach. 1. 6.
Feare due to
Cæsar, as to a
Father,
Iob. 19. 29.
as to an auen-
ger of wic-
kednesse.
God distin-
guisheth be-
tweene pri-
uate persons,

Exod. 20. 13.
Gen. 9. 6.
Math. 26. 52.
Reuel. 13. 10.

Scepter requireth obediēce, the throne
deserueth tribute, the person meriteth
defence, & the Lord commandeth praier.
Sonne. First, I beseech you instruct me in
the first.

Father, Feare is to be giuen to Cæ-
sar, so teacheth humanitie, so teacheth
diuinitie. For humanitie, Periander hee
saith, Feare Princes. For Diuinitie, Sa-
lomon he saith, Feare the Lord and the
King. If I be a master, doth God say
where is my feare? If I be a maister,
may the King say, Where is my feare?
Be ye afrayed of the sword, saith Iob,
for the sword will be auenged of wicked-
nesse. Would any priuate man strike
mens hearts with feare? Let him know
that God hath not giuen the sword of
Princes to priuate men. Concerning
these, he said in the law Thou shalt not
kill, hee decreed before the law, Who
so sheddeth mans blood, by man shall
his blood be shed, affirmed in the Gos-
pell, All that take the sword, shall perish
with the sword, confirmed in the Reue-
lation, If any man kill with a sword, hee
must be killed by a sword: but of enerie
one of those he saith by the Apostle, He
is

is the minister of god to take vengeance on him that doth euil. Is he only for a shew? **No**, saith Salomō, the wrath of the King is as the messengers of death: And again, the kings wrath is like the roring of a Liō: **No**, saith *Paul*, he beareth not the sword for nought. Hence may it be that Salomon affirmeth of the seditions that their destruction shal rise sodainely. **I** therefore with Salomon aduertise thee, to take heede to the mouth of the King. **I**f thou wilt haue another reason added to the former, he saith, where the worde of the king is, there is power: **I**f thou wilt know how great power, the second of those Squires of the bodie making Orations befoze Darius and his Nobles telleth thee, though men rule by land, and sea, and ouer all things in them, yet is the king greater, for he ruleth all things, and is Lord of them. **I**f hee bid them make Warre one against another, they doe it: **I**f he send them against the enemies, they goe, and breake downe mountaiues, and wals, and Towers, they kill and are killed, and doe not passe the commaundement of the king: **I**f he bid kill, they kill: **I**f

Rom. 31, 4.
and the Prince.

Prou. 16. 14.
Prou. 19. 12.

The sword
not for a
bare shew.

Sodaine is the
destruction of
the seditious.
Prou. 24. 22.
To what we
must take
heede.

Ecces 8. 2, 4.

The greatness
of the Kinges
power.

1 Eldr. 4. 2, 3,
4, 5, 6, 7, 8, 9.

Prou. 14. 16.

A difference
of the wise
man and the
foole.

Cæsar puni-
sheth the
transgressor
of the lawes
of the land.

Cæsar puni-
sheth the trās-
gressor of the
lawes of God.

Röm. 13.

Wherevpon
and to what
end this feare
beareth the
eyes of sub-
iects.

What the ver-
tuous subiect
feareth.

Iob. 29. 8.

if he say spare, they spare: if he bid
smite, they smite: if he bid them make
desolate, they make desolate: If he bid
build, then build: If he bid cut of, they
cut of. Feare the sword of Cæsar, the
drawen sword of Cæsar, y^e powerful draw-
en sword of Cæsar. But especially (for a
wise man saith Salomon feareth and
departeth from euil, but a foole rageth,
and is carelesse) feare to commit euil,
feare the breach of the lawes of the land,
feare the breach of the lawe of God.
feare the breach of the lawes of the
land, for the king of the land will take
vengeance of the transgressions of the
lawes of the land. Feare the breach
of the lawes of God, for the King of
the land, being the Minister of God,
will take vengeance on them that trans-
gresse the lawe of God. This feare
carieth one eie of the Subiect vpon the
Princes sword, that he neuer prouoke
it: the other eye vpon the offence, that
he neuer commit it: he feareth blame,
as much as paine: reproach, as much
as torment: dishonor as much as death.
So the young men fearing to be seene,
(where and when they should not)
when

When they sawe Iob, hid themselues. This feare, as the Porters keepe Traytours out of the Princes Courte, keepeth treacherie out of the Subiectes heartes. This feare, as ballast p̄serueth the shippe from being ouerblown of the winde, keepeth the soule of the Subiect that shee be not ouerthrowen by others flatterie, or her owne presumption. This feare, as a bridle, curbes vs from all disobedience. This feare, as a naile fixeth vs firme in our dueties. This feare, as the woman in the Reuelation with the two wings, fledde from the Dragon, with her two eyes flyeth from all Rebellion the seede of the Dragon. This feare as Esther with her two maides comming into the p̄sence of Assuerus, was gratically entertayned, with these two eyes comes into the seruice and fauour of her Soueraigne. This feare gine to Cæsar, to Cæsar thou owest this feare.

Sonne. The God of heauen imprint this feare, in my heart. But to this feare am I to adioyne honour?

Father.

This feare is
a porter of
the heart.
The ballast of
the soule.
The bridle of
the affections
The naile that
fasteneth vs in
our duties.

Reuel. 12. 14.
The two eyes
of this feare
be two wings
wherewith we
flie from Re-
bellion.

Hest. 15. 5. 6.
7. 11.

The two wai-
ting women
wherewith a
subiects mind
endued is pre-
pared to the
seruice and
faueur of his
Soueraigne.
Rom. 13. 7,

Honour.

1. Cor. 15. 41.

Honor are we
to giue to
Cesar, least we
beare false
witnesse.

Least wee
breake the
Canon of the
Apostle.
Rom. 13. 7.

Least wee bee
vniust.

Least wee
transgresse
Gods Com-
mandements.
Exod. 20. 12.

Lamen. 4. 16.

Least we giue
iuste occasion
of complaint
against our
Nation.

Dan. 3. 1. 7.

Father. If as among the Elements
the fire is most excellent: If as among
the creatures on earth, man is most ex-
cellent: If as among the starres of hea-
uen, one starre differeth from another
starre in glorie: So Cesar (amongest
men) by the finger of God is made
most excellent: Who will not (since
honour is as the Philosopher sayth, a
testimonie of excellencie) giue honour
to Cesar, least they beare false witnes
not against their neighbor, not against
Cesar, but against God who hath ex-
alted Cesar: least they breake the Ca-
non of the Apostle, Giue honour to
whom ye owe honour: least they be vn-
iust,, not giuing to euerie man his du-
tie: least they transgresse Gods owne
cōmandement: least, as Ieremie com-
plained of the Iewes, They reuerenced
not the face of the Priestes, some other
complaine of the English, they reue-
renced not the face of the Prince? The
Priest is a figure of Christ, the King is
the figure of God. If Nabuchodonozor
setting vp a deade Image, pzeuailed
with his vngodly subiects at the sound
of muscall Instruments, to worshop it
with

With honour forbidden of God, shall
 I^W Iehouah setting vp, not a dead, but
 (as Menander calleth the King) his li-
 uing Image, preuaile with all his
 godly Subjects at the swete harmonie
 of the sacred Scripture, sounding out
 with Saint Peter, Honour the King, to
 giue him that honour which hee hath
 commaunded? Will you see where-
 vnto the Philosopher compareth a
 King? Will you see what titles God gi-
 ueth a King? The Philosopher com-
 pareth a King to a Father, to a Phisi-
 tion, to a Pylot, to a Shepheard. If I
 be a Father, saith God, where is mine
 honour? If I be a Father, may the king
 say, where is mine honour? Honour
 Cæsar as a Phisition: The Phisitian de-
 liuering the bodie of man from euill
 humours, and noysome diseases, resto-
 reth it to health: Cæsar deliuereth the
 body of the estate from euill humours,
 from daungerous diseases, preserueth
 the sacred Cleargie, the honorable No-
 bilitie, the well meaning Communaltie,
 in perfect health. Cæsar is not onely a
 politicall, but also a corporall, and that
 not a Physicall, but (that you in Cæsar
 may

Shall not
 God rather
 preuaile with
 his Seruants,
 then Nabu-
 chodonozor
 with his Sub-
 iects?

What the har-
 monie of the
 Scripture
 soundeth.

1 Pet. 2. 17.

The philoso-
 pher and the
 Scripture tea-
 cheth vs to
 honour Cæ-
 sar.

The philoso-
 pher compa-
 reth a king to
 a Father, to
 a phisition, to
 a pilot, to a
 Shepheard.

Malach. 1. 6

Cæsar is to be
 honoured as a
 Father.

Eccus. 38. 1.
 to be honou-
 red as a phisi-
 tion.

Our Cæsar is
 a phisition
 politicall, and

Metaphysical,

Wisd. 16. 12.

Gen. 41. 38.

To be honored as a skilfull Pilot.

An. Dom.

1588.

By the conduct of the right honorable Charles Lord Howard (now Earle of Nottingham) Lord high Admirall of England.

may see an extraordinarie Stampe of the finger of God) a Metaphysicall phisitian, curing that euill, which to the skilfullest Chirurgions is incurable, which one rarely skilfull in that science, first not belæuing, but afterwards with his owne eyes often seeing, he is with the Wise-man readie to say, Neither hearbe nor plaister healed them. Wherefore as Pharaoh said of Ioseph expounding his dreame, Can wee finde such a man: So we seeing her most excellent Maiestie by the myraculous gift of God healing this disease, Can wee finde such a woman as this, in whom is the spirite of God? Honour her as a skilfull Pylot, who notwithstanding tempests by winds from beyond the Alpes, and Pyrenæan Mountaines, notwithstanding the waues of the Sea haue beene lift vp to heauen, an inuincible Armada out of Castile, Portugall, Biscaie, Andolusia Arragon, Scicilia, Naples, Sardinia, the Baleares, the Canaries, the Trecceras, the Indias, with assistance of Rome, Florence, Genua, Ma'ta, and others deuoted to the Spanish when peace was

was pretended, came against vs: Notwithstanding the dreadfull rocks, dangerous gulfes, deuouring sands, horrible swallowing whirle-pooles vpon our owne coastes, doth so still guide vs in a calme, that admiring and amazed wee may say, what man, what woman, what woman more excellent than any man, so, to the worlds admiration protected, directed, and blessed of the Almighty, that windes and seas doe so obey her, that rockes, that shelves, that syrts, that gulfes, that whirle-pooles cannot annoy her? Haue not the sheepe a respectiue regard of the shepheard? That flocke for keeping whereof euer since the great shepheard (for whom she was sometime *tanquam ouis*, of whom she shall receiue an incorruptible Crowne of glory) hath giuen her a hooke, she hath by most vigilant shepheards made vs rest in greene pastures, and leadeth vs by (though many a vassall of Babylon haue endeauoured to cut them off from our Bethulia) the waters of comfort. Will you see what titles God giueth to a King? the title of Father, of Lord, of Gods Minister,

This the present age admireth, & posteritie will celebrate. As a good Shepheard. The great Shepheard who redeemed vs by his crosse, & will crowne her with an incorruptible Crowne, hath brought her from being a Sheepe to the slaughter, to be a Shepheard for our saluation. psal. 23. 2. Judith. 7. 8, 12, 31, 14. How the Scripture teacheth vs to honor Cæsar.

The people
ioyfully.

1 Kings. 1.
29, 48.

Men of warre
in the actions
most respect-
fully.

2 Sam. 12.
27, 28.

The greatest
in acces most
carefully.

Ester. 5. 1, 2.

In presence e-
uen the Mini-
sters of God
most hum-
bly,

1 Kings. 1. 23.

ster, of comforter, of annointed of God,
yea all the titles of honour in Heauen
and Earth. God, and man hauing so
honoured Cæsar, let all our people ho-
nour Cæsar, as all the people with ioy
and musicall instruments honoured Sa-
lomon. Let all Generals of armies, so
honour her, that all be done to her ho-
nour, as Ioab fighting against Rabbah
of the childzen of Ammon, and being
readie to take the Citie of waters, sent
to Dauid to come in person, that Dauid,
not Ioab might haue the honour. Let
her be honoured with great regard in
accesse to her presence euen of the nea-
rest and dearest vnto her, as Esther be-
ing in her royall apparell, stood in the
Court of the Pallace vntill the King
held out the golden Scepter. Let her be
honoured in her presence, with most
humble gesture euen of the Ministers
of the eternal God, as Nathan the Pro-
phet being come vnto the King, made
obeisance befoze the King vpon his face
to the ground. Let her be honoured
with gratefull acknowledging of the
Lord his vspeakable blessing: and
therefoze as Ioachim the high Priest,
and

and the auncients of the childe of Israel said to Iudeth, for the benefits that God by her had shewed to the childe of Israel, let the Reuerend Fathers of the Church, and the truly honourable Nobilitie of England say of Elizabeth for y^e benefits which God by her most excellent Maiestie hath shewed to England, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our Nation: thou hast done all these things by thine hand: thou hast done much good to *Israel*, and God is pleased therewith, blessed be thou of the Almighty Lord for euermore, and let all the people say, **So be it.**

Sonne. Finding that your instruction for these two, haue prepared my mind to receiue the rest, I desire to know the rest of my duties to Cæsar.

Father. Of them the next is Obedience, which, since it is vniust, to require of inferiours, as the husband of the Wife, the Father of the sonne, the Maister of the seruant, and not to giue it to the Superiour, euery Subiect to his Soueraigne: since that is true in the

G 3

estate,

In acknowledging gods blessings vpon vs, all generallye are to honour Cæsar.

Iudith. 15. 8, 9, 10.

Feare, and honour prepare vs to other duties.

Obedience.

Not to obey Cæsar, our owne practise teach vs to be vniust.

Aristot. in his *Oeconom.*

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Aristot. in his *Oeconom.*

Diligent obedience, the path to preferment.

Obedience of Subjects, the felicitie of the estate.

Sophocles in Antig

Then disobedience no greater euill
Mart. 12.25.

Disobedience ruinateth an estate.

Titus 3.1.

Paule giueth a memorandū to teach obedience.

1. Pet. 2.14.

Peter comma-ndeth not only to obey the king, but for the kings sake the officers of the king.

Examples of obedience in the beasts.

Insecta, be the flies & worms such as bee di-uided in their bodies: as the

estate, which Aristotle auoucheth in a family, by how much the more diligently any obey, so much the greater fauour they finde: since that, as he saith, the obedience of the Citizens, is the felicitie of the Citie, since that then their disobedience, as saith that Philosopher, and with him the tragicke Poet, there is no greater euill: Since that with it a house (saith Christ) cannot stand, & a Kingdome come to naught: Since that Paule for this duty would haue a *Memorandum*, since Peter would haue vs perforce this not only to the King, but also to such as are sent of the King, let vs all giue all obedience to Cesar. Wout doe examples preuaile more then reason? The whole worlde swarmeth with examples of obedience. If among the insecta the Bees obey their King: If among the beasts of the field, the Flockes follow their chiefe, and the heards their head: If among y^e foules of the ayre, the Cranes, when he that watcheth ouer them calleth, they come, when he flieth they follow: If among men, the seruant obey his Maister, the sonne his Father, the Wife her Husband:

If

If in man, the bodie obeyeth the soule:
 If all the spheares of Heauen notwithstanding their proper and peculiar motions, be circumuolued by the first moueable: If the Angels, which excell in strength bee obedient to the Commaundementes of God: If the Sonne of God (who could haue had moze then twelue Legions of Angels) perfozmed obedience, obedience comming into the world, Obedience being in the world, Obedience going out of the world: comming into the world, I came downe from Heauen not to doe mine owne will, but his which hath sent me: being in the world my meate is that I may doe the will of him that sent me, and finish his worke: going out of the world, when his soule was verie heauie, euen vnto the death, when his sweate was like droppes of bloud, trickling downe to the ground when his praier was once, and againe, and againe: Oh my father, if it be possible let this cup passe from me, neuertheless not as I will, but as thou wilt: Obedience of the law, by fulfilling it, Obedience of the crosse, by suffering it. Being

Bee, the wasp,
 the Emot, or
 Pif-mier, and
 such like.

In the fowles.

In all Estates.

In man.

In the celesti-
 all spheres.

In the An-
 gels.

Psal. 103. 20.

In the sonne
 of God.

Matth 26. 53.

In his coming
 into the
 worlde.

In his being
 in the world.

In his going
 out of the
 world.

Iohn. 6. 38.

Iohn. 4. 34.

Matth. 26. 38

In his agonie
 manifested by
 his sweate

and his praier.

Luk. 22. 44.

Matth. 26. 39.

42 44,

Obedience
 actiue and
 passiue.

The ende of
these exam-
ples.

Obey Cæsar
readily, sin-
cerely, gene-
rally.

1 Sam. 26.6.

Col. 3. 22.

Iofua. 1. 16.

Earnestly.

Gen. 31. 6.

Philip. 2. 8.

compassed with such a cloud of exam-
ples, let vs cast off all impediments,
and obey all that Cæsar commaunds
vs. Let vs obey Cæsar readylie, obey
sincerely, obey generally, obey earnest-
ly. Obey readily, Dauid did but say to
Ahimelech, and Abishai, who will go
downe with mee: and Abishai, said pre-
sently Dauid, I will goe downe with
thee. Obey sincerely, for that which
Saint Paule saith to seruants, I may
well say to subiects, be obedient to them
not with eye seruice as men pleasures,
but in singlenes of heart fearing God.
Obey generally, not what likes vs, but
what pleaseth Cæsar to commaund vs:
for that which the Reubenites, and
others said to Iolua, we must say to
Cæsar, all that thou hast commaun-
ded vs we will doe, and whether soe-
uer thou sendest vs, wee will goe.
Obey earnestly, as Iacob professed,
hee hath serued Laban with all
his might: and as Paule saith of
Christ, hee became obedient vnto the
death. To Cæsar giue this obedi-
ence, this obedience thou owest to
Cæsar.

Sonne.

Sonne. Is not tribute to the throne of *Cæsar*, the next dutie which I owe to *Cæsar*?

Father. When I consider that manie times Cæsars eye lids doe not slumber, that our eyes may safely sleepe: that Cæsars sworde cutteth off theeues, that Subiects may enioy their goods: that Cæsars Scepter curbeth Adulterers, that wee may keepe our wiues, our daughters, our maidens in chastity: that Cæsars gouernment is our safe-conduct to passe the high wayes, wide heathes, thicke woods, wilde mountaines without danger, either to our purses, from theeues, or our liues from Cut-throats: that Cæsars royall Nauie at Sea, and mightie forces to Cæsars great expenses, sometimes at home, sometimes abroad, beat off the Enemie from inuading our Land, wasting our Countrey, spoyling our goods, rifling our Treasures, burning our houses, sacking our Citties, deflouring our Daughters, forcing our wiues, dashing out the brains of our tender Babes, tormenting our selues with cruell death, taking away from vs the worde of God, which as
Elies

Tribute.

Benefits from
Cæsar.

1.Salm.4.22.

Mat,13.34.

Equitie.

1.Cor.9.7.8.

psal.16.12.

Others gra-
tuitie.

Ios.19.49,50.

Eccles.1.7.

Elies daughter in law said of the ta-
king of the Arke of God, would be the
departure of glorie from Israel: my
tongue cannot but out of the aboun-
dance of my heart speake of the Soue-
raigne minister of God among vs, as
Saint Paule hath befoze spoken from
God himselfe for the ministers of his
Church, VVho goeth a warfare at anie
time at his owne cost? who planteth a
Vineyard, and eateth not of the fruite
thereof? or who feedeth a flocke, and
eateh not of the milke of the flocke? If
Dauid entering into a serious conside-
ration of Gods benefites bestowed vpon
him, breaketh out into this questi-
on, VVhat shall I render vnto the Lord
for all his benefites towards me? If the
Israelites so soone as Iosua had diuided
vnto them the Cities which the Lord
had giuen them, presently gaue Iosua
an inheritance, a Citie for an inheri-
tance, a Citie which himselfe woulde
craue, euen Timnah-ferah in mount E-
phraim: If riuers goe out of the place
whence they returne and goe: if the
earth receyuing seed, returneth a crop:
O my sonne, are our hearts like to Da-
uids

uids heart , are not the English moze vnthankfull then the Isracelites, moze vnnaturall then the waters, moze vngratefull then the earth, If in consideration of these infinite benefits, which they dayly receyue from Cæsars throne, they be not euer most willing, and that with cheatefulnesse (for as God, so surely Gods Vicegerent loueth a chearfull giuer) to returne tribute, which Cicero calleth the sinewes of war , which Vlpianus calleth the sinewes of the common wealth, without which there was neuer, that any part of the Scripture can shew, any well ordered state, as a pledge of our thankfull hearts to the throne of Cæsar? If thou wilt see what is commaunded, the blessed Apostle he sayth, Giue to all men their dutie, tribute to whom ye owe tribute , and that yee may know to whom ye owe it, of this especially (I call to witnesse , S. Matthew, Saint Marke, and Saint Luke) the Lord Iesus saith , Giue to Cæsar those things which be Cæsars: Is any so wicked to detaine this? To take from a priuate man it is theft , to take from the church it is sacriledge, to take, or
detaine

2. Cor. 9. 7.

Necessitie of tribute.

The will of God.
Rom. 13. 7.
Expressed in his word.

Mat. 22. 21.
Mark. 12. 17.
Luke 20. 25.

The greatnes
of their of-
fence .

PROV. 28. 24.
who detain it.

Examples of
God .

Exod 30. 14.

Dauid .

2 Sam, 20. 24.

1 Kings. 4. 6.

Salomon re-
quiring it.

Examples of
the people of
God.

Nehemiah 5.

4.
Of the blessed
Virgin .

detaine from the Prince, it is *peculatus*, robbing of the common treasure, the common treasure to bee imployed to common good. He saith Salomon that robbeth his Father and mother, and saith it is no transgression, is the companion of a man that destroyeth: He, may any man say, that detaineth tribute, or other duties from Cæsar, being the father or mother of his Countrey, and saith it is no transgression, is the companion of a man that destroyeth his Countrey. Are we so vnreasonable that without examples we yeld not to reason? Befoze there was any king in Israel to take tribute, the Lord himselte tooke a tribute: when they had kings, the flowers of all their kings, had for their tribute a peculier Office: Dauid the paterne of deuotion, ouer the tribute set Adoram: Salomon the myrroꝝ of VVil- dome, placed ouer the tribute, Adoniram: when they were vnder the kings of the Gentiles, there were amongst the people of God, that vpon their landes, and their vineyards, boꝝrowed money for the kings tribute. When the blessed virgin was verie great by the holie Ghost,

Ghost, with the Sauiour of our soules, in the depth of winter thee tranailed from Nazareth in Galile, to Bethlem in Judah, to perfoyme this dutie to the vnder Officers of a Lieutenant to an heathen prince. When the sonne of God conuersing with the sonnes of men, Peter was asked if he paid not tribute, he taking tribute of an vnreasonable creature, that tribute for him and peter might be paid, bound all the reasonable men, though they doe it with their great difficultie, to perfoyme this dutie to Cæsar. Wherefoze I conclude this poynt with Sainte Ambrose, *Si censum filius Dei soluit, quis tu tantus es qui non putas esse soluendum?* If the sonne of God paid tribute or subsidie, who so great a man art thou, which thinkest it not to be paid?

Sonne. Before you enter into your speech of defence, I desire to heare some encouragement to this dutie.

Father. To encourage vs in this dutie (wherein whoso through dastardie, or any other vile respect fayleth, I wish him banished either into Italie, whose glozie the auncient Romanes condemne

Luc. 2. 4, 5, 6.

Math. 17. 24, 25, 26, 27.

Of the Sonne of God paying it, though to paye it wrought a miracle, may mooue euery one to the perfourance of this dutie.

Defence.

Punishments of Dastardie amongst the Romanes.

Transiluanians.

Those of that
countrie of
Dacia.

Spartans.

Encourage-
ments to this
dutie.

2 Sam, 22.2.3

1. Cæsars con-
fidence in
God.

condemned such wretches neuer to eat
their meat but standing, and herebnto
bound them by oath: o2 to the Transil-
uanians, whose predecessours the Daci
inioyned them seruile subiection to
their owne wines, and to sleepe
with their heades euer towards
the beddes fete: And to that part
of Grece where sometime dwelt the
Spartans, who ordayned that their
cloathes should be rent, their Beardes
euer halfe cut, permitted euery man
to strike them without penaltie, but
accompted it a great disgrace to match
in their stockes)

To encourage vs to this dutie, let
vs consider her Maiesties confidence in
God, Gods encouragement to her Ma-
iestie, the confusion of her enemies, the
thankesgiuing besitting England. Her
Maiesties confidence in God, The
Lord is my rock and my fortresse, and he
that deliuereth me: God is my strength,
and in him will I trust, my Shield and
the horne of my saluation, my high
tower, my refuge, my Sauour, thou hast
saued me from violence.

Gods encouragement to her Ma-
iestie,

iestie, Be strong, and of a good courage: **The confusion of her foes, whither soeuer raine inuading her Dominions, or conspiring at home, but confounded from heauen: That as, Heliodorus told the King Seleucus of the Temple, they may tell their Spanish and Italian founders of her Maiestie, If thou hast any enemy or Traitor, sende him thither, and thou shalt receiue him wel scourged, if he escape with his life: For in that place no doubt is a speciall power of God, for he that dwelleth in heauen hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it. The thankesgiuing of Israel, now well besitteth England, If the Lord himselfe had not beene on our side, may *Israel* now say, if the Lord had not beene on our side, when men rose vp against vs, they then had swallowed vs vp quicke, when their wrath was kindled against vs: the waters had drowned vs, and the streame had gone ouer our soule: then had the swelling waters gone ouer our soule: praised be the Lord which hath not giuen vs a praie vnto their teeth, our soule is escaped as a bird**

Gods incouragement to Cæsar.

Iosua. 1. 6.

The confusion of Cæsars foes.

2. Mac. 3. 38.
39.

The thankesgiuing now besitting England.

psal. 124.

Cant. 2. 7.

The Adiura-
tion

Gal. 4. 26.

to reueale
forraine com-
plots.2 Kings. 68. 9.
12.

a bird out of the snare of the Fowler, the snare is broken, & we are deliuered, our helpe is in the name of the Lord which hath made heauen & earth. **Therefore I** speak not to the alone, but as the true louer of soules, saith, I charge you O daughters of *Ierusalem* by the Roes & by the Hindes of the field, that you stirre not vp nor waken my loue vntill she please: **so I charge you** (my duety to my God, my duety to his Church, my duty to my Soueraigne, together with my desire of the sa'ety of your selues, and the saluation of your soules enforceth me this to charge you) I charge you O sonnes & daughters of the supernal *Ierusalem*, by the ioyes of Heauen, as euer you would enioy them: by the paines of Hell, as euer you would auoide them: by the pretious bloud of the Sonne of God, as euer therein you would be washed from your sinnes, by the blessed fauour of the eternal Father, as euer you would see his face: If you know of any King of *Aram*, taking counsell with his seruants agninst *Israel*, if God by any meanes reueale it vnto you, that you would with *Eliseus* make knownen to
our

our Cæsar, euen the words that the King of Aram speaketh in his priuie Chamber: If any Bigthan and Teresh, seeke to lay hands on our Soueraigne, that you would presently with Mor-dochheus, and Ester certifie our Soue-raigne: If your seruice be fitting, that whersoener she goe, yee attend her, as that band of men did Saul, whose heart God had touched: that when she resteth ye keepe her, that none that be wil-ling to hurt her, come neere the Lords annointed, least as Dauid said to Ab-ner, it be said to you, yee be worthy to die, because ye haue not kept the Lords annointed: That if ye see any appa-rance of perill, you with Dauids men, and with the true hearted people, be carefull that she being worth ten thou-sand of vs, come not into any perill: If in the least distresse (the Lord keepe her from all distresse) her soule desireth a-ny thing, that may p̄serue her, that you would with all alacritie p̄uide it as the th̄ee mightie euen with the ha-zard of their liues, brake into the hoste of the Philistines, and drew water out of the Well of Bethelẽm and brought

it

To detect do-
mesticall con-
spiracies.

Ester. 2. 21, 22.

To performe
all dutifull
seruice.

1. Sam. 10. 26.

Carefull to
guard her
Maiestie.

1. Sam. 26. 15,
16.

To preuent
all perill.

2 Sam. 21. 17

2 Sam. 18. 3.

To prouide
whatsoever
may p̄serue
her.

2 Sam. 23. 15,
16.

2 Sam. 21. 16,
17.

To destroy all
that would
assault her.

An assertion
of assistance.

Judges. 5. 20,
21.

Judges. 5. 15,
18.

Prediction of
honour to all
true Serui-
tours.

Judges. 4. 14,
15, 16. and 5.

12, 15.

Especially the
cheefe com-
maunders.

5. 16, 17.

But of disho-
nourable re-
proach to the
negligent,

And verse 23.

of a curse fro
God himse
vpon obsti-
nate Cffen-
ders in this
point,

it to Dauid : If any with Isinbenob
thinke my touge faultreth in pronoun-
cing the word, and the Lord confound
them that entertaine any such entent
to slay Dauid ; What with Abishai ye
presently though with exposinge your
bodies to perill to keepe her sacred body
from all perill, succour Dauid and smite
them that so presume and kill them.
And know that as the Starrs of Heauen
fought against Siserain theire order
and the Riuer of Kishon swepte them a-
waie, so Heauen and Earth and all the
creatures in them both, shall fight a-
gainst, and sweepe away her enemies.
If any loially serue vnder Debora, their
memorie with Issachars, Zebulus and
Nephtalis shall be honourable : If any
be a valient generall against her eni-
mies, his honour with Barakes shall be
eternized : If any be backward they
with Ruben, Gilliad, Dan and Asher
shall be branded with dishonour : If a-
ny with Meroz cannot be drawn to
take opportunitie to assist Debora and
the Lord in Debora, let them looke for
the curse giuen to Meroz, not a curse
onely from Debora, but a curse from
the

the Lord, the Lord, who willethe you to
blesse them that curse you, not by man,
but by his Angels willethe to curse
Meroz, for not assisting the Lord,
for not assisting the Lord against the
mightie.

Sonne. Deare Father, with many thanks
for your paines in the former, I be-
seech you to speake of Prayer which
you reserued to the last.

Father. To the last I reserued Pray-
er for Caesar, not as the least, but as the
greatest of our duties to Caesar. The
other be intended wholly to the King,
this is directed immediatly vnto God.
Feare, is in regard of the sword: Ho-
nour, in respect of the Crowne: Obede-
nce, in regard of the Scepter: Tribute,
to the Throne: defence, to the person:
But Prayer, to the founder, protector,
and director of Caesar. Sauls sword ne-
uer returned emptie from the bloud of
of the slaine, and the fall of the mightie,
as yet was the shield of the mightie cast
downe. The shield of Saul as though
he had not bene annointed with oyle.
Herod (whom Iosephus still calleth
Agrippa) was honoured, when arayed

in

in

Math. 5. 44.
Luke. 6. 28.
may drawe vs
Iudges. 5. 23.
to this duty.

Prayer.

Prayer the
most excel-
lent of our
duties to Cæ-
sar.

To feare of
the sworde,
2 Sam. 1. 22.
21.

Acts. 12. 21,
22, 23.
To honour of
the crowne.

Obedience to
the scripture.
Hester. 11. 5, 2

Tribute to
the throne.

Dan. 3. 1.

4. 30.

Defence to
the person.
Mat. 9. 7, 8, 9,
10, 11, 12, 13,
14, 15, 16, 17,
28.

in royall apparell, sitting in the Iudge-
ment seate, making an Oration, the
people shouted, the voyce of God, and
not of man, yet immediately the Angell
of the Lord smote him bycause he gaue
not glory to God, so that he was eaten
of wormies and gaue vp the Ghost. As-
suerus had a golden Scepter, and was
obeyed from India euen to Ethiopia in
127. prouinces, yet godly Queene
Hester had no pleasure in his feast, and
dranke no wine of his drinke offerings.
How was the throne of Nabuchodo-
nozor supported with Tribute, who be-
sides the abundant charges of his
house, and the excessive expences of his
Armies made an Image of gould whose
breadth was 6. whose height was 60.
Cubits: yet was he driuen from men,
and did eate grasse as the Oxen, and his
bodie was wet with the dew of Hea-
uen, till his haire were growen as the
Eagles feathers, & his nayles like birds
clawes. Antiochus defended with his
Armies, swelled with pride, breathed
out fier in his rage against the Iewes,
thought hee might commaunde the
floudes of the sea, weigh the moun-
taines

taines in the ballance , reach the
 Starres of heauen , yet was hee smot
 with an incureable and inuisible
 plague , the wormes came out of the
 bodie of this wicked man in aboun-
 dance, whiles he was yet alieue , his
 flesh fell off for paine and torment, and
 all his armie was grieved at his smell:
 and notwithstanding his protestation
 concerning Ierusalem, concerning the
 Iewes, concerning the Temple, the ho-
 lie Vessels, the Sacrifices, and his owne
 conuersion, (wherein **Q** howe shineth
 the triumph of the Deitie?) He died a
 miserable death in a strange Countrey
 among the Mountaines. So little doe
 feare of the sword, honour of the crown,
 Obedience to the Scepter, Tribute to the
 Throne, Defence to the person, preuaile
 to Cæsars happinesse without Prayer to
 the inthroner and preseruer of Cæsar.
 Prayer therefore, my Son, Praier which
 springeth from the holy Ghost, the Spi-
 rit it selfe sayth Paule, maketh requests
 for vs with sighes which cannot bee ex-
 pressed. Praier, which is the Messen-
 ger of the faithfull soule to God , the
 prayer of him that humbleth himselfe
H 3 sayth

Without
 praier to the
 Inthroner
 make not
 Cæsar happy.

Whence prai-
 er springeth.
 Rom. 8. 26.

Eccles. 35. 17.
What prayer
affecteth.

That prayer
excelleth.

Apoc 8. 3.

1. Tim. 2. 1.

Prayer wher-
vnto Paul be-
fore all things
Exhorteth
for all men
generally.

1. Tim. 2. 2.

He exhorteth
for kings
specially.

In respect of
the cares
which they
take.

Hester 6. 1

In respect of
the perils
whereto they
be subiect.

1. King. 22. 31.

sayth the sonne of Sirac, goeth through
the cloudes, and ceaseth not till it come
neere, and will not depart vntill the most
high haue respect thereunto. Prayer,
which is the odours in the golden violl
offered vpon the golden Altar, which
is before the Throne: Prayer wherevnto
Saint Paul exhorteth Christians be-
fore all duties: Prayer wherevnto hee ex-
horteth generally for all men, he exhor-
teth specially for Kings: Specially for
Kings in respect of the greatnesse of the
cares which they take, in respect of the
perils whereto they bee subiect; in
respect of the difficultie in distribution
of rewards and punishments, in respect
of the abundant good which discen-
deth from them to the whole estate.
Prayer for Kings, in respect of the cares
they take: In the greatest Dominion,
saith Salust) there is the greatest care,
through this the Kings deepe departeth
from him. In respect of the perils to the
which they are subiect, because in the
Prince, the enimie hath Nero his wish,
all y heads of the people vpon one bodie,
like the king of Aram, the Enemie com-
maundeth his captaines to fight onelie
against

against the King of Israel. In respect of the difficultie of the right bestowing rewardes and inflicting of punishments there beeing (heauen alone being free from all corruption) smooth Absolons dogged Doegs, blacke mothed Shimeis, bloudie handed loabs, false hearted Sibas, shamelesse harlots. So that Salomon, and all for Salomon had neede to pray. For who is able to iudge this mighty people? In respect of the abundant good which descendeth from the royal Maiestie to the whole estate: for as the Sunne is a resemblance of the Deity in the frame of this world, giuing light, heat, life to all things: so the Soueraigne of euerie estate, is a pattern of the great God, from whome our whole estates, lawes to liue by, and comfort in our seuerall courses doe proceed. pray therefore for Caesar, since Caesar needes thy prayer. Pray for Caesar, for as Darius highly respected the Sacrifices and prayers of the priests of Israel for his life, and for his sonnes: so her most gracious Maiestie greatly regardeth that prayer be made for her, by her truly-christian subiects. And let subiects

¶ 4

pray

In respect of the difficultie in the deserts, right bestowing in rewards and inflicting of punishments.

1. King. 3. 9.

In respect of the abundant good that descendeth from the Soueraigne to the whole Estate.

The Sunne in the world, our Soueraigne in her Dominions resembleth the diuine Maiestie. pray for Caesar.

For Caesar needeth thy prayer.

Ezra. 6. 6, 7, 8, 9, 10, 11, 12.

For Caesar esteemeth of thy prayer.

Eccles. 35. 17.

What prayer
affecteth.

That prayer
excelleth.

Apoc 8. 3.

1. Tim. 2. 1.

Prayer wher-
vnto Paul be-
fore all things

Exhorteth
for all men
generally.

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He exhorteth
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In respect of
the cares
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In respect of
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whereto they
be subiect.

1. King. 22. 31.

sayth the sonne of Sirac, goeth through the cloudes, and ceaseth not till it come neere, and will not depart vntill the most high haue respect thereunto. Prayer, which is the odours in the golden violl offered vpon the golden Altar, which is before the Throne: Prayer wherevnto Saint Paul exhorteth Christians before all duties: Prayer wherevnto hee exhorteth generally for all men, he exhorteth specially for Kings: Specially for Kings in respect of the greatnesse of the cares which they take, in respect of the perils whereto they be subiect; in respect of the difficultie in distribution of rewards and punishments, in respect of the abundant good which descendeth from them to the whole estate. Prayer for Kings, in respect of the cares they take: In the greatest Dominion, saith Salust) there is the greatest care, through this the Kings sleepe departeth from him. In respect of the perils to the which they are subiect, because in the Prince, the enimie hath Nero his wish, all y heads of the people vpon one bodie, like the king of Aram, the Enemie commaundeth his captaines to fight onelie against

against the King of Israel. In respect of the difficultie of the right bestowing rewardes and inflicting of punishments there beeing (heauen alone being free from all corruption) smooth Absolons dogged Doegs, blacke mothed Shimeis, bloudie handed loabs, false hearted Sibas, shamelesse harlots. So that Salomon, and all for Salomon had neede to pray. For who is able to iudge this mighty people? In respect of the abundant good which descendeth from the royal Maiestie to the whole estate: for as the Sunne is a resemblance of the Deity in the frame of this world, giuing light, heat, life to all things: so the Soueraigne of euerie estate, is a pattern of the great God, from whome our whole estates, lawes to liue by, and comfort in our seuerall courses doe proceed. pray therefore for Cæsar, since Cæsar needes thy prayer. Pray for Cæsar, for as Darius highly respected the Sacrifices and prayers of the priests of Israel for his life, and for his sonnes: so her most gracious Maiestie greatly regardeth that prayer bee made for her, by her truly-christian subiects. And let subiects

4

pray

In respect of the difficultie in the deserts, right bestowing in rewards and inflicting of punishments.

1. King. 3. 9.

In respect of the abundant good that descendeth from the Soueraigne to the whole Estate.

The Sunne in the world, our Soueraigne in her Dominions resembleth the diuine Maiestie. pray for Cæsar.

For Cæsar needeth thy prayer.

Ezra. 6. 6, 7, 8, 9, 10, 11, 12.

For Cæsar esteemeth of thy prayer.

For prayer is
honourable.
Reue. 8. 8, 9,
10, 11.
For prayer is
easie.

For prayer is
profitable a-
gainst all ca-
lamities.
Jonah, 2. 1, 7,
10.
Act. 12. 5, 7, 8,
9, 10.
Tobit. 3. 7, 8,
9, 10, 11, 12, 13,
14, 15, 16, 17.
Against sick-
nesse.
Ecclus. 38. 9-
2 King. 20. 3,
5. 6.
Against
death.
Against the
enemies.

pray for Cæsar : since prayer is honou-
rable, prayer is easie, prayer is profitable.
prayer is honourable, If wee account
it a grace vnto vs to follow the fa-
shions of the greatest persons on earth,
O howe great honour will it be for vs
to imitate the blessed spirits in heauen?
Prayer is easie, if thy purse bee so poore,
that it cā pay no tribute to Cæsar : if thy
body be so feeble, that it can do nothing
for the defence of Cæsar : yet if thy hart
be not too lewd, too wicked : if thy heart
be not voyde of all pietie, voide of all
Christian dutie : thy heart wil daily and
often euery day pray for Cæsar. Prayer
is profitable, profitable against all cala-
mities, it deliuered Ionas out of the
Whales bellie, Peter out of prison, Sara
the daughter of Raguel from reproach :
profitable against sicknesse, for (sayth
the sonne of Sirac) my sonne faile not in
thy sicknesse, but pray vnto the Lord, and
he will make thee whole : profitable a-
gainst death, It prolonged Ezechias life
fifteene yeares : profitable against the
enemies, against the enemies, this, but
without this, against vs, the enemies
preuaile : when Moyses lift vp his
hand.

hand, Israel pzeuailed: but when he let his hand downe, Amaleck pzeuailed: if Paule exhorted and commanded to pray for Nero a man so wicked that he murdered his Tutor, his mother, and was natures Monster: If the prophets commaunded the Israelites to pray for the life of the king of Babylon, who had wasted Iudea with sword and fire, besieged and taken Ierusalem, burned the Temple, caried away the holy vessels, set fire on the whole citie, bzake downe the walles of Ierusalem round about, murdered many people, caried others to miserable seruitude, slue the sonnes of the king befoze his eies, pulled out his eies, bound him in chaines, carried him to Babel, and as if to murder the innocent, to rauish the chaste, to carrie princes in, to captiuitie, to sacke the holy Citie, to burne the Temple of the God of heauen, were not impietic inough, that hee might come to the full height of all impietic: he set vp a golden Image, and by a Herauld proclaimed that whosoever did not worship it, should bee cast into the midst of a hot fierie fornace: If the holie Prophet commaunded the Israelites

Exod. 17. 11.
If Paule commaunded to pray for Nero,

1 Tim. 22.
Baruch. 1. 11.
Ierem. 29. 7.
If Baruch and Ieremie commaunded to pray for Nabuchodonosor.

2. King. 24,
and 25. chap.

Dan. 3. 1, 4,
5, 6.

What would
the holyc
ghost that we
should do for
Elizabeth?

The royall
acts of Augu-
stus, David,
Salomon, Asa,
and Iosiah.
performed by
her Maiestie.

1. Chro. 16. 4,

55, 57, 37,

38, 39.

1 King. 15, 13

2 King. 23. 1,

2. 2.

1. King. 6

That which
one said of
Salomon, ma-
nie haue saide
of Elizabeth.

1. Kin. 10 8, 9

That which
the straunger
Iewes said of
the Apostles,
hauing recey-
ued the holy
Ghost, we can
not but say of
our ministers
in the dayes
of Elizabeth.

lites to pray for wicked Nabuchodono-
for, what would that holy spirit, by
whom both the Prophets and Apostles
did write, that all English, all Irish, all
others vnder the subiection, or protec-
tion of her most gracious Maiestie,
should doe for Queene Elizabeth, who
whereas Augustus said he found Rome
of Bricke, but left it of Marble, may
say shee found England of Brasse and
Lead, but brought it to Siluer & Golde,
with David appoynted the Leuites to
sing in their courses, with Asa de-
stroyed Idols. with Iosiah restored the
Booke of the Law, with Salomon build-
ed a Temple to the God of Heauen.
So that as the Queene of Saba sayd
of Salomon, manie haue sayd of Eliza-
beth, Happie are thy men, happie are
these thy seruants that stand before thee,
and heare thy wisdom. Blessed bee the
Lorde thy God, which loued thee, to set
thee on the throne of Israel, because the
Lord loued Israel for euer, and made the
Queene to doe equitie and righteousness.
Our English and Irish returning from
forraine coastes, may say of the Mini-
sters of their Countries in the daies of
her

her Maiestie, as those stranger-lewes,
 did of the Apo stles hauing receiued the
 holy Ghost, we heard them speake in
 our owne tongues, the wonderful works
 of God. Shall we not pray for such a
 Queene? Pray for her (saith S. Paul) in
 respect of your selues, & in respect of God.
 In respect of your selues, that you may
 liue a quiet & a peaceable life in all god-
 linesse, and honestie. A quiet life, that
 we haue no insurrections at home: a
 peaceable life, that we haue no inuasion
 from abroad: In all godlines, that it
 may be said of England as Iacob said
 of Bethel, Surely the Lord is in this place,
 this is none other, but the house of God,
 & this is the gate of heauen: And in ho-
 nestie, that the name of the Lord be not
 blasphemed among the Gentiles, among y^e
 Mahumitans among y^e Anabaptists, among
 y^e Romish Recusants through you, but y^e
 as Christ saith, your light may so shine
 before men that they may see your good
 workes, and glorifie your father which is
 in heauen, as saint Peter saith, that they
 which speake euil of you as of euill doers,
 may by your good workes which they
 shall see, glorifie God in the day of the
 visitation.

Acts. 2. 11.

1. Tim. 2. 2, 3.

Pray for her
 in respect of
 your selues.
 1. Tim. 2. 2.
 That you
 may liue a
 quiet,
 and a peace-
 able life, in all
 godlinesse,
 Gen. 28, 16, 17

And in ho-
 nestie.
 Rom. 2. 24.

Matt. 5. 16.

1. Pet. 2. 12.

Pray for Cæsar in respect of God, our Saviour, for this is good.

1. Tim. 2. 3.
O acceptable in his sight.

Psal. 19. 1.

Baru. 3. 33, 34.
If all the creatures in heauen and earth, seeke to please God.

Psal. 104, 19.

7,

21,

32.

Ierem. 8. 7.

Esay. 1. 3.

Shall not man being more bound then they all.

Gen. 1. 26.

1. Pet. 1. 19.

1. Cor. 3. 16.

Aphc. 2, 10.

2. Tim. 4. 8.

1. Pet. 5. 4.

visitation. In respect of God our Saviour, pray for Cæsar, for sayth Saint Paule, this is good and acceptable in the sight of God our Saviour: If the Heauens declare the glorie of God, and the Firmament shew his handy-worke: If the Light obey him with feare: If the Starres shine in their Watch and reioice: If y^e Moone keepe her appointed seasons: If the Sun knoweth his going downe: If the waters flie at his rebuke: If the Lions seeke their meat at God: If hee looke on the Earth and it trembleth: If hee touch the Mountaines and they smoke: If y^e Storke in the aire knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obserue the time of their comming? If the Oxe know his owner and the Ass his maisters crib: Shall not man being not liue-lesse like some, not sencelesse like others, not vnreasonable like others, But created by a consultation of the deitie, redeemed with the precious bloud of Christ, as of a Lamb vndefiled, & without spot, sanctified by the holy Ghost, expecting a Crowne, a Crowne of life, a Crowne of righteousness

ousnes, a Crowne of glory, perfozme to Cæsar all duetifull alleagiance, since the blessed Apostle hath taught vs, that this is good, and acceptable in the sight of God our Sauour?

THE eternall Father for his sweet Sons sake by the holy spirit so rule our hearts, that we being righteous as Elias, and our prayers feruent as Elias, they may open heauen, & bring from thence Gods Iudgements as fier vpon Cæsars enemies: but the dewe of the diuine grace vpon Cæsar, and Cæsars true Subiects: that her most sacred Maiestie may long, religiously, happily rule vs, that we for conscience sake, least we resist the ordinance of God, least we receue Iudgement, least we be depriued of all benefits incident to the Loyall, Feare, Honor, O-bey, Pay tribute to, Defend, and Pray for her most sacred Maiesty on earth, and in the end, and without all end, raigne together with her in the kingdome of Heauen, Amen.

Seeke in all things to please his Maiestie.
1. Tim. 2. 3.

The Authors prayer for Cæsar, and Cæsars true subiects.
Iames. 5. 16
2. King. 1. 10, 12.

1. King. 18, 45
Rom. 13. 5.

2
3
4

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